THE

Baptist Magazine.

JUNE, 1815.

A MEMOIR OF THE REV. JOSEPH WEBB,

OF BIRMINGHAM, LATELY DECEASED.

THE life of Mr. Webb does not furnish that *variety* of incident and adventure, which has usually given to biography its popularity and interest. In the very outset of his public career, he was arrested by the hand of affliction, which, in the issue, "deprived him of the residue of his years." But, for this, his talents, of the highest intellectual order, his unhesitating attachment to the truths of the Gospel, together with a goodly portion of genuine piety, would, doubtless, have introduced him to connexions more productive of incident than can be expected in the biography of a man, driven by affliction, to early seclusion, from ministerial engagements.

He, however, obtained celebrity as extensive as the nature of his pursuits and the privacy of affliction would allow. It originated purely from personal character: but his instance furnishes evidence, additional to what has been previously adduced, that it does not fall to the lot of *all* the good, nor of *all* the great, to be recognised as such by the popular eye; that the causes which induce or obstruct general notice, are often circumstantial, and adventitious to the sterling and personal claims to notoriety, furnished either by the intellect, or the heart. There are flowers in the world of science and of morals, as well as in that of nature, which are "born to blush unseen."

Although the life of my departed friend produced little or nothing of the romantic; but, even in its afflictions, preserved a distressing monotony; still, it was that of a man of original genius, who, emerging from the obscurities of birth, and surmounting the difficulties appended to an education commencing at a date too recent; quietly, and without ostentation, nurtured his mind by studies and meditation, till it attained a growth in learning seldom acquired, even by those who spend a much longer life than his in scientific pursuits.

Disappointed, by sickness, in the ministry of the Gospel, his first and ardent choice, he was induced to engage in the education of youth; and, from this

circumstance, his attention was principally directed to lingual research. To this he devoted the leisure which his engagements in the school room, and the repose claimed by an enfeebled frame, would allow. During the last three years of his life, his studies were chiefly directed to a topic, connected with classical literature, that does not receive general, and, perhaps, not such marked attention as it deserves.* He began late, but, possessing a mind which would have excelled in any pursuit that allowed room for the exertion of its strength, he conducted the study with all that enthusiasm which makes difficulties but the occasion of new exertion and accelerated progress.

But, while Mr. Webb was

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* This was an investigation of the English language in its Anglo-Saxon and Gothic sources. It originated at the suggestion of his physician, whose children were placed under Mr. Webb's care. This gentleman has seen the MSS. prepared by Mr. Webb, on these recondite subjects, and though fully aware that *amor scientiæ*, as well as *amor patriæ dat animum*, has expressed his astonishment that, with a constitution to which "a grasshopper was a burden," such a mass of materials should have been collected in so short a space of time. It is to be lamented, that they are not sufficiently matured to allow of any thing more than extracts, which will be sent to a miscellany adapted to the subject. The *agenda* of Mr. Webb (in all the articles of which he had made considerable progress) are subjoined for the gratification of those readers of the Baptist Magazine, who were his companions at the Bristol Academy, or who may be engaged, at present, in classical pursuits.

1. A Grammar of the *primitive*, *intermediate*, and *modern* English Tongue.
   The primitive, or Anglo-Saxon, and the modern English, to be made as complete as possible. The intermediate to consist, principally, of such notices of the progress and changes of the languages, as may be necessary to elucidate and connect the other two.
   An *historical* introduction, deducing the genealogy of the Anglo-Saxon: its connexion with other tongues: its dialects: works written in it: the necessity of recurring to it for a full investigation of English grammar.
2. A Dictionary of the Anglo-Saxon.
   A methodised work, like Mair's Tyro's Dictionary, with an index; or, a reprint of Somner, Lye, and Manning.
3. Reprints of Anglo-Saxon works, in English characters.
   Saxon Gospels. Heptateuch. Psalter. Laws. Alfred's Works. Chronicle.
4. Orthographical Collections, illustrative of the grammatical history of the English language, from the Norman Conquest to the age of Milton, in two parts.
   Part I. Tracing the language, upwards, to its earliest period, in one volume.
   Part II. Tracing the language, downwards, from its earliest period, in two volumes.
   The second part subdivided: English before Wickliffe: from Wickliffe to the Reformation: from the Reformation to Paradise Lost.
5. Grammar of the Moeso-Gothic.
6. A Gothic Dictionary.
7. Gothic Gospels, in English characters.
8. The Gothic, Anglo-Saxon, Wickliffe's, and Tyndal's Gospels, in four parallel columns, in English characters; two columns in a page.

rather secluding himself from public view, than ambitious of notoriety, while calmly and steadily advancing in science, he was acquiring reputation, as a teacher of youth, without once making those efforts to circulate the nature of his establishment, not improperly adopted by men whose qualifications are indisputable. Without a single advertisement, it was known at each end of the kingdom, that there resided at Birmingham, an amiable and accomplished instructor; and, as well as in contiguous parts, it became an object of parental solicitude, even in Scotland, so famed for its systems of education, to submit the culture of the minds of children to the superintendance of my friend.

So growing was his reputation that, notwithstanding the advance of his terms and the encreased number of his pupils, there were generally applications, even down to the period of his lamented death, to fill up vacancies as they occurred by the removal of earlier pupils.

The few particulars of his life, which either my enquiries or the kindness of his friends have supplied, are as follows:

Mr. Webb was born at Andover, in Hampshire, in 1779, whence his family removed when he was about three years old. His father then settled at Quarley, in the same county; where he supported a respectable character as a farmer.

The subject of this memoir was his second son. The family had been in the habit of occasional attendance on divine worship, at the Baptist Meeting at Broughton, first under the ministry of the Rev. Mr. Lewis, and subsequently under that of the Rev. Mr. Steadman, the present valuable tutor to the Baptist Academy, at Bradford, in Yorkshire. In 1793, Mr. Steadman became more intimately connected with Mr. Webb's family, by marrying his sister. At that time, Joseph was about fourteen years of age, and, as Mr. Steadman observes in a letter to the widow, "very becoming and serious in his attendance on the worship of God, and very exemplary in the whole of his deportment, and much inclined to learning. The first information of his inclination to the ministry I had from his father, in a conversation on a journey, in the autumn of 1795. Upon further enquiry, I found he had been brought to a thorough sense of the importance of eternal things, and an entire devotedness of himself to God through Jesus Christ, by means of a sermon of mine from Matt. xvi. 26, delivered, at Wallop, on Lord's day afternoon, June 29th, 1794, nearly seventeen months previous to my having any knowledge of it. In February, 1796, he was baptized and received a member of the church at Broughton; and, in the month of April following, came to reside with me at Broughton, beginning a course of study with a view to the ministry. In the subsequent months of July and August, he accompanied Brother Saffery and myself in our first excursion into Cornwall; and, if I mistake not, preached, for the first time, in the Baptist Meeting at Launceston.

Soon after his return, he was regularly called out to the ministry; and, during the remainder of his residence at my house, preached frequently in the neighbourhood. The whole of his time he distinguished himself for piety, zeal, and amiableness of deportment. He made a very rapid progress in learning, so that he entered the academy at Bristol, with some very considerable advantages. Thither he went in August, 1797."

An unfinished letter from Mr. Webb to Dr. Marshman, of Serampore, enables me to continue, with sufficient minuteness of detail, the history of his life, from the period of his leaving Broughton till that of his settlement at Birmingham, from which I will make a pretty full extract, as it refers to the part of his life most strongly marked with variety of incident. "It was in the summer of 1797, that I left Broughton, and entered Bristol Academy, where I became acquainted with you. My first vacation I spent at Broughton; my second, at Oxford, when you sailed; and my third, at Tiverton. In February and March, 1801, I supplied at Cannon Street, Birmingham. On leaving the Academy that summer, I went, by invitation, again to Tiverton; and, before the close of the year, was ordained there, and married. My dear wife's name was Chritiana Jones, daughter of Mr. Jones, Wilder Street, Bristol, belonging to Broadmead; and to her kind care and unwearied attention, I have been indebted, under God, for the preservation of my life in a thousand subsequent instances. It pleased God to smile upon my labours at Tiverton. When I went, the church was very much decayed, and few came to its solemn feasts. At their weekly evening meetings they had often not more than six or eight, and sometimes still fewer.

"But, in the progress of the next year, several were baptized; two or three villages had weekly lectures, and our congregation was so far increased as to render the erection of side galleries eligible; which were put up and paid for that autumn, and we had the pleasure of seeing thenceforward a pretty regular congregation of from four hundred to five hundred people, many of whom were led to declare in Zion what the Lord had done for their souls, and the prospect of usefulness was extensive and encouraging; when it pleased the Most High, by one of those dispensations, of which he giveth no account to mortals, suddenly and totally to lay me aside from the ministry! Part of May and June, 1804, I was requested to visit the church at Plymouth, destitute in consequence of Mr. Winterbotham's removal to Horsley. After the close of the service of the last sabbath of my stay there, I was a good deal disturbed by a slight spitting of blood, but it soon went off, and I little suspected the cause or the danger. I returned home, and felt no more till the end of June, when the rupture of another artery in the lungs, and a more copious discharge, began such an era of agonizing affliction to myself and my dear partner, as my pen is unable to describe, and me-

mory to detail. On July 14th, 1804, after a three years' residence at Tiverton, we finally left it for Bristol. The last week of that month witnessed a very violent and hopeless relapse, to a degree hardly ever surpassed, even when the patient eventually died: but he who knoweth our frame mercifully remembered we were dust, and directed us to the advice of the late Dr. Beddoes, at a period when every hope was extinct. In a state of infantine debility, I was removed to Clifton, and there, by his recommendation of the *digitalis purpurea*, the unremitting assiduities of my dear wife, and the blessing of our heavenly Father upon their joint exertions, I began imperceptibly to amend. So far as medicine was concerned, the foxglove was the great article in checking that excess of arterial action that for so many wearisome nights and months threatened the springs of life. The progress of convalescence was so slow, that when, at Dr. Beddoes' recommendation, I left Clifton at the latter end of October, for my father's house in Hampshire; I was unable to walk across the room without help, and, for a long time afterwards, did not venture out of doors.

"In the beginning of April, 1805, still at my father's, though unable to walk any distance, I was yet capable of taking a little exercise on horseback, and appeared visibly gaining ground, when the imprudence of the surgeon, in taking blood from the arm, brought on a relapse, and retarded, for many tedious months, the progress of convalescence. In all this season of retirement and sorrow, I had many solemn reflections. I trust I had some ground of hope, that as to my past ministry I had so declared the counsel of God, as to stand free from the blood of all men; and those great doctrines of the Gospel that were my chief topic then, were my only consolation now; nor had I ever before so clear an impression of their truth and their infinite value. And I may truly say, for my dear wife and myself, 'Unless the Lord had been our support we had perished in our afflictions.' But, blessed be his name, 'hitherto he hath helped us.'

"In the latter end of the autumn, 1805, I left Hampshire and came to Bristol, and, soon after, proceeded to Birmingham on a visit of friendship, where, in the course of the year 1806, my health having something amended, a few friends were desirous we should stay and engage in the education of youth. To this proposal we acceded, and took four pupils at the beginning of 1807; these soon increased to eight; and, by the end of the year, we proposed limiting our number to twelve, at which it still continues. The very delicate and enfeebled state of my health rendered it necessary for me to take an assistant, in whom I have been very comfortable; and, though my constitution seems now settled down into a state of permanent infirmity, with occasional variations of worse and better, that renders me incapable of any extra effort, of going much into society, of

any inclemency of the weather, and requiring unintermitted care, imposing on my dear wife the task of constant nursing, and the anxiety of constant fear; yet we have abundant reason to be thankful to that amazing mercy by which we have been supported to the present hour! My complaint is supposed, by some medical men of skill, to originate in a debility of the muscular action of the heart, and not to proceed immediately from an affection of the lungs; but, in either case, all hope of the resumption of the ministry is expired. Who shall attempt to say to the Judge of all the earth, 'What doest thou?' Rather let me say, though my hopes are crumbled into dust, 'Not my will, but thine be done!'"

We now come to the closing scenes of the life of my inestimable friend. There is but one circumstance that occurred, subsequent to the date of the above letter, of sufficient importance to be introduced into this brief Memoir. This was the intimacy formed with his physician, Dr. Edward Johnstone, a gentleman uniting great urbanity of manners with extensive classical knowledge. His professional attentions were exemplary and unremitted. His prompt attendance, the tenderness of his sympathy, and kind watchfulness to the last moment, cannot be erased from the grateful remembrance of the widow of my friend. But, while the medical skill of this gentleman greatly contributed to hold in check the progress of disease, the friendship of a person of literary taste, congenial with his own, was no less serviceable to support a buoyancy of spirits under the accumulating load of disease.

It was, I believe, in the autumn of 1811, that Mr. Webb was first introduced to this gentleman's society. He had consulted him on professional subjects, which led to the placing of his eldest son under Mr. Webb's care. The intimacy encreased, and continued to furnish Mr. Webb with one of the most interesting sources of pleasure from human society, which he enjoyed during the last few years of his life.

It was in the beginning of September, 1814, that the hæmoptissis took place, which, in six weeks, sunk him into the shades of death. His complaint, from the first, was consumption, which had its origin in the rupture of a blood-vessel, through too great exertion; and which was retarded, for many years, chiefly by his prudence, and the calmness of his temper.

This is the account of Dr. Johnstone, to which I must, in justice, add the skill of his medical attendants, and the unremitting attentions of an affectionate wife.

Mrs. W. in a letter to me, thus describes the commencement of his final attack. "The last evening that we were blessed with his dear society, in the parlour, was peculiarly pleasant; that delightful serenity of mind, and that natural cheerfulness which so constantly distinguished him, were particularly noticed by us all: little did I then know what the next rising sun would witness. We went to bed as usual, and my dear

Joseph slept till two in the morning, when he awoke and coughed, and *it was blood.* For nearly a fortnight, during the expectoration of blood, he was delirious. In the first interval of reason, he desired me to bring his MSS. which I arranged according to his direction. He took up his Saxon grammar, and said it had afforded him many hours of pleasure, though he was not permitted to finish it. When speaking of the probability of his not continuing long, I asked him where I should look for materials for some account of him. With that modesty which always characterized him, he replied: 'Remember, I have been an obscure individual for many years; there is nothing to say of me.' But, when I urged the distress it would occasion me, for a life so valuable to sink into the grave unnoticed, he mentioned some papers, and desired me to send them to you."

Mr. Webb's extreme debility towards the last, forbade conversation, not only from himself, but by others who were with him. The usual method of intercourse was by a pencil, on a card. His death was precisely that which might be expected, from such a life, closing in these circumstances.

The state of his feelings, during the attack that terminated his life, is thus described in a letter to me from his assistant, Mr. Phipps: "The first time I saw him after the violent attack, he put out his hand, and, with a smile, which indicated the affection and the calmness of his mind, said, 'It is the Lord; let him do what seemeth him good.' His desires were earnest and frequent, that those around him, and his friends, should make his case the subject of their prayers. On being asked what he wished they should pray for, he replied, 'That God may be glorified, whether it be by life or by death.' Soon after the fatal illness had commenced, on being asked if he experienced divine consolation, he said, 'Yes, yes, I know in whom I have believed,' &c. but added, 'I cannot talk.' Another time, on being asked whether he felt the presence of Christ precious in his afflictions, he replied, 'O yes, very precious.' In the course of his illness he frequently said, 'It is trying, but the Lord's time will be best.' 'Not a murmur ever passed his lips: all was submission. Once, when he thought himself better, he said, 'The Lord has been good to me: as my day has been, so my strength has been. If he had not helped me, I had perished in my affliction, and added with fervour, 'Glory to his name.' The state of his feelings, in the immediate conflict with death, may be conceived from the following account of his last interview with a highly esteemed friend;* and which occurred but

* Miss S. Thomas, the daughter of the Rev. Mr. Timothy Thomas, of Islington, a young lady whose friendship was greatly prized by Mr. Webb. The extract is made from a letter addressed to her sister, soon after the decease of her friend.

a few hours before his dissolution."

"Last Tuesday, my dear Mr. Webb breathed his last; and I was called to pass through such a scene, as I had never witnessed before, and of which I had no expectation: I had not seen him during his illness. On the afternoon of the day on which he died, I learned that he asked to see me. I entered his room with a sinking heart, but my imagination had pictured nothing equal to the reality of his wasted form. His eyes, half closed, had all the glossiness of death. He took both my hands within his; and, for some time, seemed unable to speak; after a pause he attempted it, and Mrs. Webb caught some sounds, which I could not distinguish. She heard him say, 'I could speak with rapture of the eternity I am about to enter, but my strength fails me.' I then heard, 'My sins are pardoned through Jesus Christ ..... we shall meet again.'

After this, he placed Mrs. Webb's hand in mine, and, as he still laboured to speak, I begged him not to exhaust himself, and told him, I knew what he wished, and would be to her every thing that I could. His lips continued to move a considerable time, as he held our hands, but not a word was audible. I conjecture he was engaged in prayer. After a word or two more, he lay as if faint and exhausted, and then fell into an uneasy sort of slumber, in which state I left him; and thus ended my intercourse with one of the most amiable and excellent of men. He died just after twelve o'clock, on the same day on which *Pearce* closed his life fifteen years before."

Thus terminated the journey of my invaluable friend through this waste-howling wilderness, on Tuesday, Oct. 11, 1814; and, on the following Saturday, his remains were deposited at the Baptist Chapel, Cannon-Street; and the event, improved by a suitable discourse, delivered from Micah, vii. 9. "I will bear the indignation of the Lord, because I have sinned against him," by his pastor, the Rev. Mr. Birt.

In his person, Mr. Webb was above the ordinary stature, and of spare habit. In his youth his countenance was ruddy, but it was not the blush of health. His appearance altogether presented what medical persons would consider as indicative of strong predisposition to consumption. When in health, there was a peculiar brilliancy and expressiveness in his eye. His manners were of the blandest kind. The tones of his voice, and a peculiarity of smile that seldom disappeared, indicated that his bosom was not often the abode of tumultuous passions. To this tranquillity, the continuance of so feeble a constitution, to the age of thirty-five years, must principally be attributed. It was "like the light of the evening, when the sun setteth; an evening without clouds."

His mind formed a complete contrast to his sickly body. It was in his case, as it is somewhere observed of Baxter, "That he was equally famous for weakness of body and

strength of mind." This mental soundness in Mr. Webb was happily combined with an inartificial humility, which, at once, vailed and adorned his other excellencies. He had a power, a flexibility of mind, which would have rendered him distinguished in whatever he had pursued. His apprehensions were quick, his judgment sound, and his taste correct. With these advantages, there was combined no *peculiarity* nor *eccentricity*, but he united great industry, without which, genius is seldom of much use. The observation is, perhaps, of pretty general application; but it certainly applies with great force to him, that the road to literary eminence was encumbered with difficulty. He built at the wall of the temple of science, like the Jews at that of Jerusalem, in troublous times.

The energy and decision of his mind continued to the end; and the remnant of bodily strength, that survived the exhaustion of repeated attacks from disease, was brought to bear to the best possible advantage.—He was great in the midst of his ruins.—He possessed the true criterion of genius; an ardour and enthusiasm in his researches, which were unquenchable; which not merely produced the most powerful influence in his own exertions, but led him perpetually to stimulate his correspondents and friends. His studies so delighted him, that they formed a *rest*, if not a *recreation*, from the toils of the school-room.

His capacious mind was filled with as much learning as could be acquired in his circumstances; which, with a heart formed by the genuine spirit of goodness, and, in character, a rectitude of principle, united with benevolence of disposition and sweetness of temper, constituted my excellent friend.

It is probable that, if his health had allowed the experiment, he would not have made a popular preacher. His voice, though harmoniously sweet, was not powerful; a nervous temperament would, perhaps, have prevented his enjoying a perfect self-possession in the pulpit. The judicious would have always been pleased, and those, whose piety preferred sense to sound, could not have attended on his ministry without profit.

Mr. Webb possessed good conversational talents. The happy manner in which he improved the leisure of his pupils in free intercourse, on general subjects, greatly contributed to the popularity of his school. In his youth, he might have occasionally indulged in point and wit to the wounding of the feelings of his companions, but maturity of age, together with affliction, completely removed this defect, and left but the pleasantness of repartee, in which he often playfully indulged, to the gratification of social intercourse and epistolary correspondence. Several specimens would be introduced, but from a fear of protracting this article to undue length, and of stepping beyond the bounds of the subjects to which this miscellany is appropriated.

Mr. Webb enjoyed a cheerfulness of spirits, which his

afflictions could not subdue. As an illustration of which, I cannot forbear quoting from one of the last letters I received. In describing his journey from his house to the chapel, he writes: "The announced approach of winter, and the advanced guard of Eolus, oblige me, when I venture out, to put on the whole panoply of self-defence; with mouth and nose muffled up in silk, and eyes steadily fixed upon my mother earth, fearful of encountering the wrathful countenance of

'Eurus, Boreas, Notusque, . . . creberque procellis Africus.'

I recollect of Milton's Mammon, that

'E'en in heaven his thoughts were always downward bent,
Admiring most the riches of heav'n's pavement.'

"I hope *my thoughts* are not *always* downward bent, though my eyes are. You, perhaps, were never so foolish as to wish yourself a bird of passage; will you forgive *me* for wishing it? especially when you recollect what Michael Bruce says of the cuckoo, that

'He has no *sorrow* in his song,
Nor winter in his year.'

His condition is certainly unique: very few others, either with feathers or without them, are so highly favoured. *I* rank with a less enviable class; with tortoises, snails, &c. who withdraw into their shells for the winter, in preference to

'Starting and shivering in the inconstant wind,'

and thus find security in torpor and stupidity."

The heart of my friend was highly sympathetic. In looking over a number of letters, received in the course of our correspondence, I have not found one that is without expressions of tenderness; and, under some distressing bereavements and afflictions which have fallen to my lot, the sentiments of my invaluable correspondent are so just, and expressed so kindly, that nothing but a fear of swelling this article, suppresses the most ample epistolary proofs of the wisdom, piety, and sympathy of my friend.

It has been generally imagined, and the conjecture is probably supported but too powerfully, that an ardent pursuit of literary topics, especially those of a philological cast, is unfavourable to spirituality of affection, and proper pursuit of heavenly objects. Possibly my literary friend might have suffered from this circumstance, but for his afflictions, which were certainly preventatives to the decay of the cause of vital piety, while that of literature was thriving. He was punctiliously attentive to the religious concerns of the family; regularly conducted their morning and evening devotions, except when prevented by indisposition, and frequently availed himself of striking incidents that might have occurred in the neighbourhood, or were narrated in the papers, in order to produce proper impressions in the school-room, and on the minds of the domestics.

I cannot conclude, without sincerely regretting, that some masterly observer, who enjoyed and improved greater opportunities than myself, had not

undertaken to delineate a more perfect picture of the great and amiable mind of Mr. Webb. Our personal intercourse was but of short duration. It commenced, and, with the exception of a slight interview of a few hours, about two years since, it closed with our college pursuits at Bristol. I have been privileged for several years with frequent and free epistolary correspondence; and it is from this circumstance, together with the recollections I retain of college intimacy, after a lapse of fifteen years, that I have attempted this slight and feeble portraiture of my friend. It appears *late*, in consequence of the materials not coming into my possession till a few days ago; and certainly would not have appeared at all, but at the solicitation of his widow, and in compliance with a request, dictated by the partiality of friendship; and expressed in the hour of dissolution.

W. H. ROWE.

Weymouth, April 1st, 1815.

ORDINATION SERMON.

(Continued from page 183.*)*

I come now to the fourth, and last thing, in the doctrinal handling of the text, viz. That ministers hereafter must give an account to him that committed precious souls to their care.

Christ's committing souls to ministers' care and charge, and entrusting them with them as servants or stewards, necessarily supposes them to be accountable to their master.

He that has a treasure committed to him by the owner, and takes the care and charge of it, not as his own possession, but only to improve, or keep it for an appointed time, for him to whom the proper possession belongs, must return that treasure to the owner, when his time is out; and is accountable to him how he has fulfilled that which he undertook; and if any precious jewel be missing, he must give an account of it. So must ministers give an account of the souls committed to their care.

The office and work of ministers are not to last always; their care of souls is but for a limited season; and when that is expired, they must return to their master to give an account. After what manner they must be called to an account, may be shewn in these two things.

1. The event of things, with regard to the souls committed to them, will be enquired into. As there are so many precious souls committed to their care by Christ, so hereafter it will be enquired what is become of those souls. As if a person has a number of precious jewels committed to him to keep, when the time of rendering up the property entrusted to him arrives, the state of it will be examined, that it may be seen whether any jewel be lacking or not; and if any be missing, an account must be given, what is become of it. The charge of a minister is, in scripture, represented by that of a steward, to whom the householder, going into a far country, commits his goods;

and, when he returns, expects that the steward should give an account of his stewardship. In such a case, the householder looks into the state of the goods that he left behind under the steward's care. The master, in the parable, Matt. xxv. 14, &c. when he returns from his journey, has his goods, that he committed to the care of his servants, brought out and laid before him.

2. It will be enquired how far the results of that period have been owing to their faithfulness or unfaithfulness in the trust reposed in them. If any precious soul shall be found lacking, it will be enquired how this comes to pass; they must give an account what they have done with this and that soul that was missing, whether they were lost through their neglect or no; they must give an account what care they have taken, and what diligence they have used, and whether or no they can wash their hands from guilt with respect to them. It shall be examined by an eye that is like a flame of fire, whether the blood of souls that are lost is not indeed to be found in their skirts. We find, in the parable of the great supper, that the servants that are sent out to invite guests, return from time to time to their master, to give him an account, both of the event in their success, with respect to some to whom they were sent, and unsuccessfulness with regard to others, and also of their own doings and faithfulness, whereby they are clear of the guilt of their unsuccessfulness, and are commended to the gracious reward of their success. Luke, xiv. 20, 21. I come now to the

APPLICATION,

in which I shall only address myself to those who are principally concerned in the great and solemn affair of this day, viz. to *him* who is now to be solemnly set apart to the work of the ministry in this place, and to *those* whose souls are to be committed to his care.

First, I would apply myself to you, dear Sir, to whose care the great Redeemer, and Head of the church is this day committing a number of precious souls in this place. I beseech you now to suffer the word of exhortation on this solemn occasion; suffer me to put you in mind how great the person is, with whom you are immediately and chiefly concerned in the affair of this day, even the great Shepherd of the sheep, and glorious Lord of heaven and earth, who is to be your and our judge. You present yourself this day before him, to receive at his hands a sacred deposit, a great treasure, a number of souls that are to exist through all eternity, each of which is infinitely more precious than all the precious gems that the earth affords. And I beseech you to consider to how great a purpose he is about to commit them to your care and keeping; it is, that they, by means of your faithful care and watchfulness, may be saved with an everlasting salvation. You may judge how much Christ will insist upon it that you should exercise great

diligence and strictness in the care you take of them, by the value he himself has manifested for the souls of men, by what he has done and suffered for them; he has shown how precious he has judged immortal souls to be, in that he, though a person of infinite glory, did not think his own blood, his life, his soul, too precious to be offered up as a price for them, to redeem them, that they might obtain that salvation, in order to which he now is about to commit a number of them to your care, and to entrust you with the means he has provided for that end; committing to you his holy oracles, and the food of his house, which is his own body and blood, that therewith you might feed these souls; and, in some sense, committing to you the keys of his stores and treasures, that you might supply and enrich them, and be a means of their eternal wealth and glory.

Consider, dear Sir, how great an honour is conferred on you by him, whom God the Father hath made head of the whole universe, and Lord of all things to the church; that after he has provided for the salvation of souls, by his dying pains and precious blood, and the Father has committed to him all power in heaven and earth, that he might actually bestow eternal life on them for whom he died, he should call you to be a coworker with him, and should commit precious souls to your care, that you might be the instrument of bringing them home to him, and bringing that to pass with respect to them, for which his soul travailed in the agonies of death, and in ineffable conflicts with the dreadful wrath of God. You are now about to receive the precious treasure at his hands, which you are to keep for him; you present yourself here before the Lord for this end, that you may, as it were, reach forth your hand and take this great deposit, with solemn vow, diligently and faithfully to keep it, and devote yourself to that service; so that, if it be possible for you to prevent it, no one of those infinitely precious jewels may be lost; but that you may return them all safe to him from whose hands you receive them.

Consider the example of your glorious Lord and Master: There were a number of the souls of men committed by the Father into his hands, that he might take care for their salvation. And after what manner did he execute his office? How did he lay himself out for the salvation of these souls? What great things did he do? And how greatly did he deny himself? How did this great Shepherd of the sheep behave himself, when he saw the wolf coming to destroy the sheep? He did not flee to save his own life, and so leave the sheep to become a prey; but from pity and love to the sheep, interposed himself between them and their enemy, stood between them and harm, and encountered the wolf, and, in the conflict, gave his own life to save theirs. John, x. 11—15. We read of Christ's travailing for souls,

Isa. liii. 10, 11. "It pleased the Lord to bruise him, he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed: he shall see of the travail of his soul and be satisfied." And how did he travail for this seed of his? Look into the garden of Gethsemane, and there behold him lying on the earth with his body covered with clotted blood, with his soul exceedingly sorrowful, even unto death, and offering up strong cryings and tears, together with his blood: and look to the cross, where he endured far more extreme agonies, and drank up the bitter cup of God's wrath, and shed the remainder of his blood. Thus he travailed in birth with his seed; thus he laboured and suffered for the salvation of those souls that the Father had committed to him. This is the example of the great Shepherd. And though it is not required of under-shepherds that they should endure sufferings of such a degree or nature, (for Christ has suffered them for that end, that both ministers and people might escape them,) yet surely he expects that, as they would approve themselves his disciples and followers and coworkers with him, in seeking the salvation of the same souls, they should not be backward to go through any labours or sufferings, which may be requisite in them, in order to their most effectually promoting the great end of his sufferings, with regard to the souls he has committed to them.

And as you, dear Sir, are to stand in Christ's stead towards this people, and to act as his ambassador, should you not shew the like spirit, the like love to souls, and imitate him in his readiness to labour, and deny yourself and suffer, yea, be ready to spend and be spent for them, like the blessed apostle? 2 Cor. xii. 15.

The case with you, Sir, is as if the head of a family, that was a great prince, with a number of children in a strange land, when going home to receive a kingdom, should leave his children behind him, and commit them to the care of a servant, safely to conduct them through a dangerous wilderness, and bring them home to him; in which case, he has their health and lives committed to his care, as well as their future glory in his kingdom. With what care and watchfulness would it be expected of a servant, that he should execute his office in such a case! And, surely, if he fails of being thoroughly careful and watchful, after he has taken upon him so great a charge, and any disaster should be the consequence of his unfaithfulness, it will be most justly required of him, that he should answer for it, and he will inexcusably fall under his master's heaviest displeasure.

And suffer me, Sir, to put you in mind of the account you must give to your master, of the souls he seems this day to be about to commit to you. You are to watch for these souls, as one that must give an account. If any one of these souls should be missing hereafter, it will be

demanded of you another day, by your great Lord, "What is become of such a soul? Here are not all the souls I committed to you, to bring home to me; there is such a one missing; what is become of it? Has it perished through your neglect?" If you are able to say at that time, "Lord, it was not done through my neglect; I have done what in me lay for his salvation. I ceased not to warn, and counsel, and reprove him, and faithfully set before him his danger, and have not forborne to declare thy whole counsel to him. I have not neglected this and other souls that thou didst commit to me, to gratify my sloth, or pursue my worldly interest. I have given myself wholly to this work, labouring therein day and night. I have been ready, Lord, as thou knowest, to sacrifice my own ease and profit, and pleasure, and temporal convenience, and the good will of my neighbours, for the sake of the good of the souls of which I had the charge: I have not led this soul into any charge by my ill example. I have neglected no means of thy appointment, either public or private, to turn him from sin to God; I sought out acceptable words, and studied for the most likely means to be used for his saving good; but he would not hearken, but turned a deaf ear, was stupid and obstinate under all, and went on carelessly and frowardly in the imagination of his own heart." If you are able to say, in like manner as Christ did to the Father, with respect to the souls committed to him, "Those that thou gavest me I have kept, and none of them is lost but the son of perdition," you will be able to hold up your head with comfort before your Judge; your account will be accepted, you shall be acquitted, and your unsuccessful faithfulness shall be rewarded. But if, when it shall be demanded of you, What is become of such and such souls? you shall be dumb, having nothing to say, your conscience testifying against you, and it shall appear that it has been much owing to your unfaithfulness, Oh how dreadful will your case be! What confusion and astonishment will fill your soul, before your great Master and Judge! And, remember, that the blood of such souls will be required at your hands. Ezek. xxxiii. 8.

And suffer me, dear brother, to tell you, that you must, another day, meet these souls, of which you are now going to take charge, before the judgment seat of Christ; and if, by means of your faithfulness towards them, in your work, you shall meet them at the right hand of Christ in glory, how joyful a meeting will it be to you! They will be indeed your crown of rejoicing in that day. But if you behold them with devils at your left hand, in horror and despair, your conscience accusing you of unfaithfulness towards them, and it appear that they are lost through your neglect, how distressing will the sight of them be to you!

Your master and mine is this day calling me to resign the

pastoral care of a number of souls into your hand, that have hitherto been committed to my care. It is with cheerfulness that I can now resign them to the care of one concerning whom I have so much hope that he will be faithful in his care of them. May the Lord of the harvest enable you to discharge your duty towards them more faithfully than I have done, and make you a far greater blessing to them, and may you come with them at the day of judgment before Christ, with exceeding great joy, and in robes of glory, and then say, as Christ himself will say to the Father, when he shall come with all the souls that were given him of the Father, and present them before him in perfect glory, "Here am I, and the children which thou hast given me."

(To be continued.)

ON WOMEN SPEAKING IN THE CHURCH.

To the Editor of the Baptist Magazine.

MR. EDITOR,

I AM astonished, beyond expression, at the inference which a correspondent, in your Magazine for April, has attempted to draw from the 34th and 35th verses of the 14th chapter of St. Paul's first Epistle to the Corinthians, which, I think, is not warranted from the words themselves; as, the *speaking* in the churches, which the apostle prohibited in the Corinthian women, was that kind of loquacity, or female inquisitiveness, which, in the early days of Christianity was, perhaps, but too common amongst them, of asking questions in the churches respecting the new doctrine; hence, the apostle took occasion to say, "if they will *learn* any thing, let them ask their husbands at home, for it is a shame for women to *speak* in the church." Had the inhibition referred to *praying or prophesying*, (which latter epithet is synonymous with *preaching*,) what an inconsistency would this great apostle have been guilty of, who, in the 11th chapter, verse 5th, of the same epistle, absolutely laid down rules for the proper deportment of women in these solemn acts; for after giving his instructions, as in verse 4th, in these words: "Every man *praying or prophesying*, having *his* head covered, dishonoreth his head;" he then adds, in verse 5, "But every woman that *prayeth or prophesieth* with *her* head uncovered, dishonoreth her head, for it is even all one, as if she were shaven."

Could Paul, therefore, have acted thus, in laying down rules for a practice, which he almost in the same breath forbade, it might with more truth have been said of him on this than was said by "*the most noble Festus*" on another occasion, that, "he was beside himself, and that much learning had made him mad."

But, independent of all speculation on this point, this same apostle speaks of a woman who laboured with him in the gospel; and, in the 21st

chapter, verse 9th, of Acts, it is mentioned that Philip, the evangelist, had four daughters, "which did prophesy." Your correspondent, I trust, will be satisfied with testimonies from holy writ; or, I would refer him to Martin Luther, who hath affirmed, "that every good Christian, (not only men, but women also) is a preacher."

Finally, and what must put beyond all doubt the warrant under the Christian dispensation for women, as well as men preaching, is the declaration in scripture, that "*male and female are all one in Christ.*"

I am, your's, &c. S.

THOUGHTS ON I. COR. XI. 5.

"*Every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head.*"

To understand the meaning of the apostle here, it is necessary, first, to ascertain "the prophesying" of the woman. Public, not private worship, is discussed; and the rules are applicable to the former only. In private, the female may worship God as she pleases; but, when she "prayeth or prophesieth" in public, she is to do so in a way not dishonourable to her head. In a well-known passage she is forbidden to teach or to *speak* in the church: here she is directed how to pray and to prophesy in the church.

To prophesy, commonly signifies to foretell future events: this gift was bestowed on females both under the Old Testament, and at the commencement of the New. Prophets and prophetesses foretold future events, *where*, and *when*, and in *what manner* they were excited by the Spirit, and could not be subjected to rules. In this sense, prophesying formed no part of regular public worship, and cannot therefore be supposed as referred to in this direction.

To prophesy, denotes, very frequently, "to explain in an infallible and edifying way, the spiritual meaning of the Old Testament prophesies, and their accomplishment in Christ." He who exercised this gift, spoke to edification, and exhortation, and comfort. In the judgment of the apostle, this gift occupied the highest rank, and, consequently, he who possessed it, occupied an elevated station in the church. To *prophesy*, in this sense of the term, is forbidden a female, because it would be to teach, and to usurp authority over the man.

To prophesy, denotes, in some places, to *sing hymns* in the praise of God. I shall produce some places, where, I judge, it must be so understood, and then leave it with your readers to judge whether such an interpretation is not applicable to the passage under discussion. 1 Chron. xxv. 1—7. "Moreover, David and the captains of the host separated to the service of the sons of Asaph and of Heman, and of Jeduthun, who should *prophesy* with harps, with psalteries, and with cymbals. And the number of the workmen, according to their service was, &c. *who prophesied according* to the order of the king." Ver. 3. Of the sons of Jeduthun, six, under the hands of their father Jedu-

thun, who prophesied with a harp, to give praise to the Lord. Ver. 4. Of the sons of Heman, fourteen. Ver. 6. All these were under the hands of their father for song in the house of the Lord. Ver. 7. So the number of them, with their brethren, that were instructed in the songs of the Lord, was two hundred and eighty-eight." The meaning of the term, in this full and clear passage, is beyond controversy. If the same meaning be given it in some other places, much light will be thrown on the sacred volume. I subjoin one or two examples: 1 Sam. x. v. "After that, thou shalt come to the hill of God, and thou shalt meet a company of *prophets* (*i. e.* men divinely appointed and qualified to conduct the *praises* of God) coming down from the high place, with a psaltery, a tabret, and a pipe, and a harp, before them; and they shall prophesy. The Spirit of the Lord will come upon thee, and thou shalt prophesy *with them*." Another example is taken from the contest between Elijah and the prophets of Baal. 1 Kings, xviii. 26—30. "They called on the name of Baal from morning to noon, saying, O Baal, hear us! But there was no voice, nor any that answered. And they leaped upon the altar that was made. They *cried aloud*, and cut themselves. When mid-day was past, and they *prophesied* until the time of the evening sacrifice, there was neither voice, nor any that answered."

If such be the meaning of the term in the Hebrew Scriptures, it may be expected to be employed, in the same sense, in the Greek. And this expectation is heightened by the well-known fact, that God did qualify individuals, in the early stage of the Christian church, to compose and sing hymns adapted to public worship. 1 Cor. xiv. 26. "How is it, brethren, when ye come together, that every one of you hath *a psalm*, a doctrine, let all things be done to edifying." To conclude this long induction of proofs, let the 15th verse of the xivth chapter of this epistle, be contrasted with the words under discussion, "every woman praying and prophesying;" and, "I will pray with the Spirit, and I will *sing* with the Spirit."

The meaning of the first part of the text appears, then, to be this: "every woman praying or *singing* with her head uncovered, dishonoureth her head."

Having been so tedious in examining the import of this first clause, I shall subjoin, in a few words, what has carried the greatest conviction, to my own mind, on the last clause. The apostle declares, that the head of every man is Christ, and the head of every woman the man. The male, being first created, was made in the image of his Maker, and is, therefore, the glory of his God. The female, being next fashioned, sustains the same likeness, and is, therefore, the glory of the man. The man is not to cover *his* head in worship, because *his* head is pure, spotless, sinless. The woman is to cover *her* head, because *her* head has fallen and become depraved.

Thus have I written freely

the result of my inquiries on this difficult text. And your female readers may, perhaps, think that this result has been communicated to confirm the doctrine advanced in a late essay on the silence of women in the church. Candour compels me to give the above interpretation of the passage: but truth obliges me to enter my protest against the length to which your unknown correspondent has carried his statements.

Controversy is altogether unpleasant to me. But I do think, that the doctrine of the essay, in its *full* extent, is unsupported by scripture. It is built chiefly on three passages of scripture, in *all* which the apostle has *one* object in view, namely, *public teaching*. It is this which is forbidden to the female. She is to engage in no such exercise as involves superiority. But I decline the discussion in this paper, and shall communicate my thoughts on that important and practical subject in a subsequent essay, should it remain unanswered.

J. L.

ANECDOTE OF MR. BOOTH.

Some years before the death of Mr. Booth, a particular friend said to him, "I find, Sir, that you have lost a valuable member of your church." "Yes," he replied, "and she has left me a legacy;" at the same time adding, "There are of her own family, who stand more in need of it than I do." He then asked his friend whether, under such circumstances, he thought it would be right in him to receive it; for that he himself thought it would not. The legacy was, nevertheless, transferred to him, in conformity with the Will of the deceased. Some time afterwards Mr. Booth went to the Bank of England, and, without saying any thing more upon the subject to his friend, executed a transfer of the legacy to one nearly related to the family of the executrix, for whose benefit he relinquished it."

THE IMMUTABILITY OF CHRIST THE CAUSE OF THE PRESERVATION OF HIS CHURCH.

While we would not undervalue the divine goodness in raising up instruments for the good of his church, nor be insensible of their loss, the following extract from Luther, as quoted by Rutherford, in his book against Antinomianism, may communicate wholesome consolation to the friends of Christ, under the sorest bereavements which can befall us: that eminent reformer says, "Alas, what are we, that we should be conservators of the church? Our fathers could not sustain this character, nor can they that come after us. Thou and I were nothing a thousand years ago, when the church of God was preserved without us. He did it, who is called, *He that was*, and who is *the same yesterday;* nor can we do it now. The church might be ruined before our eyes, were it not for *Him who was*, and who is the *same to day:* nor can we do ought for the preservation of the church when we are dead; but He will do it, who is called, *He who is to come*, and who is *the same for ever*."

Miscellanies.

ON THE FIRST SETTLERS OF NEW ENGLAND.

In a popular periodical publication for January, 1814, a writer remarks, "That the founders of American society brought, to the composition of their nation, few seeds of good taste, and no rudiments of liberal science." This unfavourable opinion, concerning our transatlantic brethren, may be thus accounted for. A number of superficial travellers have lately visited the United States; and, on their return to England, they have given their crude journals to some mercenary scribbler. A book is produced, wherein the writer, indulging in a national propensity, draws a caricature, rather than a picture, of the manners of the Americans: the work is replete with falsehood and scandal. The mercenary receives his ill-gotten wages, and the expenses of the traveller are reimbursed by the sale of the book. Thus the credulity of the public is taxed, to refund the expenses of some superficial and splenetic traveller. If the people of the United States, who are descended from England, be really so contemptible as some late travellers describe, it follows, that as an impure stream cannot flow from a pure fountain, England must also be far gone in depravity; an inference which, perhaps, they did not consider as naturally drawn from their own premises.

In conformity to ideas thus disingenuously imposed on them, some persons have been accustomed to entertain the most unfavourable opinion of the first settlers of New England. These they consider to have been an ignorant, factious, and fanatical set of men, banished from England for crimes; while the transatlantic churches, established by the puritans, they consider to have been a mere colluvies of error and superstition. It is to be apprehended that there are too many persons in Great Britain, who look on most of their American brethren in the same light, even to this day. It is the misfortune of Great Britain and America, that they are not better acquainted with each other; and that their liberality in subscribing to pious institutions, is not seasoned with that charity, which thinketh no evil.

It is not my intention to defend the first settlers of New England, in that persecuting spirit, which disgraced too many of them; but, with respect to their ignorance, I apprehend the charge cannot be made good against them. The first ninety-four ministers who crossed the Atlantic, and settled in New England, chiefly before the year 1640, were all educated in the English universities, and were mostly ordained presbyters by the bishops in England. Of these, Hooker, Chauncey, Lee, Davenport, &c. were well versed in theological literature, in the writings of the Greek and Latin churches, the councils, historians, and fathers. If they were such ignorant fanatics, as they have been represented, it may be asked, why did the universities of England confer degrees on them?

why elect them as fellows of their learned bodies? why did the learned bishops of England ordain them? how could they have acquired a knowledge of the difficult Indian languages, and have published translations of the scriptures in them? The charge sufficiently refutes itself by its own absurdity.

With regard to their errors and fanaticism, it may be observed, that if the first settlers of America were in an error, in refusing to submit to the decisions of Archbishop Laud, the people of England erred not less; for they not only refused to submit to his arbitrary mandates, but brought him to the scaffold. Many of the early ministers of New England resigned their fellowships and livings here, or were suspended by Laud, for preaching according to the dictates of their consciences. They sought a sanctuary in the western wilderness; religion being their primary object, they established civil government for the sake of religion. Their system of evangelical doctrines, the instituted ordinances, and ecclesiastical polity, did not vary much from the purity of the apostolic ages; their preaching of the word was attended with the best effects; baptism and the Lord's supper were duly administered. And if their history had ended here, it might be truly said, that the puritans were a race of men of whom the world was not worthy. But though they fled from persecution themselves, yet no sooner were they settled in America, than they commenced a system of persecution not less culpable than that of Laud himself. If a comparison should be instituted between that prelate and the presbyterians of Massachussetts-bay, the latter will, perhaps, be found to have been the most intolerant. The English prelate expiated his offences with his head; the presbyterians of Massachussetts triumphed for a time, but, by changing their appellation to congregationalists, they prove, that they are ashamed of their persecuting and intolerant spirit.

One of the most extraordinary men, who ever left England to settle in America, was Mr. Roger Williams: this gentleman was born in Wales, A. D. 1599. Lord Chief Justice Coke saw him when very young at church, taking notes; and finding them judicious, he patronized young Williams, and sent him to Oxford. Having finished his studies at the university, he first became a minister in the established church, and subsequently joined the puritans. Soon after, the Laudian persecution forced him to quit his native country, when he fled to New England. America is under great obligations to this intemperate prelate, for, by his intolerant spirit, he peopled her wilderness with some of the most learned and pious men, which England *(magna parens virûm)* has produced.

Arriving in New England in 1631, Mr. Williams settled in the ministry at Salem, in the state of Massachussetts. He was by no means reserved in expressing his opinions; his manner of delivery was full of ardour and vehemence, while he openly and boldly declared whatever appeared to him to be the truth: this undisguised frankness soon brought him into difficulty. In 1635, he was summoned before the general court, and was charged with maintaining eighty-two *erroneous* opinions. If a man has the misfortune to err on eighty-two points of his religion, a question arises, on what points can he be expected to be ortho-

dox? Two of Mr. Williams's supposed *errors* are these: 1st, "That there ought to be an unlimited toleration of all religions. 2d, That to punish a man, for following the dictates of his conscience, is persecution."

Mr. Williams would not retract his new and dangerous opinions, as the court was pleased to call them, in consequence of which, the sentence of banishment was passed upon him. He took leave of his wife and children; his heart was wrung with the keenest sensations of anguish, but he trusted in God. In the depth of a severe winter, when the ground was covered with ice and snow, he was driven among the hostile tribes of Indians, who inhabited the borders of the Narranganset-bay. A wilderness was before him, intersected with broad and rapid rivers, a wilderness infested with beasts of prey, and inhabited by men still more savage and dangerous. They who are acquainted with the inclemency of a New England winter, where the cold is supposed to be not less intense than in Russia, will readily conceive the hardships he must have suffered. Such was the extremity of his distress, that for fourteen weeks, as he himself observes, "he knew not what bread or bed did mean." The savages, however, treated him with respect and kindness; they considered him as their father and instructor, and permitted him to settle among them. Here Mr. Williams founded the colony of Rhode Island and Providence plantations, the government of which is characterized by allowing freedom of conscience to all. This man, who was thus twice driven into exile, has the honour of being the founder of the first free government the world ever knew. Here also, amidst the solitude of the desert, he founded the first baptist church in America; that church so distinguished by the number of men it has afforded to the state, and to the cause of learning and religion; that church, the singular character of which it is, never to have disgraced itself by persecution. Thus "the stone, which the builders rejected, has become the head of the corner."

It would be desirable to trace the origin of those principles which Mr. Williams advocated, but, at this distance of time, we must be content with mere probabilities and hypothetical induction. Drawing his first breath amidst the mountains of Wales, and receiving his first impressions among a people who were never subjected to the Roman yoke, it was natural that he should be a lover of the pure principles of liberty. Mountainous countries have ever been considered as the peculiar abode of freemen; thus the Cantons of Switzerland, among the Alps, not less than Wales, have been supposed to be the cradle of liberty. His mind being well stored with good learning at the University of Oxford, it was reasonable to suppose that his original principles of religious and civil liberty would be there improved and confirmed. That celebrated University, about half a century afterwards, produced the great Mr. Locke, the champion of civil and religious freedom. Whether the course of study, formerly presented by that University, was more than ordinarily favourable to the principles of toleration, I am not able to say; but Mr. Williams, Mr. Locke, and others, who have successfully advocated the doctrine of liberty of conscience, having issued from that school, afford a sort of presumptive evidence in favour of the Oxford system of instruction.

The oppressions of Laud, operating on a vigorous mind, like that of Mr. Williams, must of course produce an effect the reverse of what the archbishop intended. The sentence of the general court of Massachussetts, approved by the ministers as well as the magistrates, could not be expected to alter sentiments of such a man as Mr. Williams: rather than retract his opinions, he chose to go into exile. Thus it appears from the history of his life, that the origin of those principles, which it is the glory of Mr. Williams to have advocated, and to have been the first to reduce to practice, as soon as it was in his power in America, was derived from the principality of Wales. The pure ideas of liberty were his birthright, inherited from his ancestors, those intrepid mountaineers, who defied the yoke, which the Roman emperors in vain sought, for hundreds of years, to impose on them. Those principles were fostered and brought to maturity by the learning and religion derived from the alma mater of Oxford. The Laudian persecution of England, and the not less fiery persecution of the presbyterians of Massachussetts-bay, might have shaken the firmness of an ordinary man: a timid spirit, in all probability, would have yielded to such fiery trials; but thanks to the unshaken constancy of Mr. Williams, he persevered in defending his doctrine, and finally established it. To his wisdom in conceiving, and hardiness in executing, the United States owe the grand principle which characterizes their government, viz. that no man shall be molested on account of his religion.

Justum, et tenacem propositi virum
Non civium ardor prava jubentium,
Non vultus instantis tyranni
Mente quatit solidâ.

Hitherto the character of Mr. Williams has been drawn by his enemies, rather than by his friends. The reason is obvious; the presbyterians of New England established colleges, and cultivated literature, more than an hundred years ago. The baptists have but lately established an university, and began to cultivate literature; so that the American writers and men of education were, till of late, mostly on the side of the presbyterians. Notwithstanding the cavils of his enemies, I may venture to assert, that among all the eminent men, which this kingdom has sent forth to adorn and cultivate the western wilderness, hardly one can be named who is equal to Mr. Williams; unless, indeed, William Penn, the founder of the great and opulent state of Pennsylvania, be excepted. In comparing Williams with Penn, we find the same degree of learning and discernment, which enabled them to investigate the truth, the same undaunted spirit which prompted them to defend it, the same enthusiastic love of liberty; Williams, however, preceded Penn by many years. Penn, with superior advantages of wealth and influence, went to America about fifty years after Williams: he appears to have emulated his predecessor in the liberality of his principles. He settled in a milder climate, with a much greater extent of territory and more fruitful soil. Posterity has been more grateful to Penn; the state still retaining his name. Williams has shared the fate of Columbus. When he founded an asylum for men persecuted for conscience' sake, he intended the states should have been called Providence, but it is called Rhode Island, Providence being the name of one town only in the state. Whatever may be

their comparative merit, the names of Williams and Penn will be respectfully remembered by the latest posterity, while the sanguinary monsters, who, under the mask of liberty, have disgraced this age by their crimes, will be forgotten, or recalled to mind with abhorrence. It seems to be a species of impiety, to wish the destruction of institutions, originally derived from this nation, and established with so much difficulty in the western world. Happy will it be for them, if they keep themselves uncontaminated by the pernicious influence of French politics and French morality.

Mr. Williams was well acquainted with the manners, customs, and languages of the Indians, and was strenuous in his endeavours to convert and civilize them. In their wars with the white people, when his persecutors were hardly pressed, Mr. Williams, who had great influence over the Indians, restrained them, and rescued his persecutors from the effects of their vindictive spirit; in this, as in other things, proving himself to have possessed a truly Christian spirit, which commands us to overcome evil with good.

By some writers, Mr. Williams is called "a rigid Brownist, precise, uncharitable, and of most turbulent and boisterous passions;" by others he is denominated "a godly and zealous preacher:" Let us hear him speak for himself. In his address to the clergy of Old and New England, Scotland, and Ireland, p. 319, he says, "What I have suffered in my estate, body, name, spirit, I hope, through help from Christ, and for his sake, I have desired to bear with a spirit of patience and of respect and love, even to my persecutors. As to particulars, I have and must (if God so will) further debate them with my truly honoured and beloved adversary, Mr. Cotton."

After his settlement in Providence, he complains much of streightness of his time, "being constantly drunk up by necessary labours, for bread for many depending on one, the discharge of engagements, and wanting helps of transcribing." These streights of time were such, as prevented him from publishing his papers.

This extraordinary man died at the age of eighty-four; his body was buried at Providence, the town which he founded, by the side of his daughter Patience Ashton. Though no monument has been erected to his memory, yet his merits will not soon be forgotten. His posterity may say, "*si monumentum quæris, circumspice!*"

However, an ingenuous mind may wish to draw a veil over the foibles of eminent men, yet the stern muse of history forbids, and demands, that strict and impartial justice be done. Whoever is elevated above the common level of mankind, must expect that his motives and actions will be scrutinized; and, as the best of men have their weak sides, it follows of necessity, that eminence will ever be attended with some exposure of foibles or weakness. It is objected to him, that he founded several churches, and afterwards ceased to walk with them: the reason is not assigned, but it is easy to infer, that his own ideas of the perfection of a Christian church were far from being realized. His book against Mr. Fox has been quoted, as shewing a want of charity towards the Friends. Why he should write against that respectable denomination of Christians, it is not easy to say; especially as they had never injured him.

Mr. Williams, during his life,

was hardly and unjustly dealt with; and, since his death, much odium has been cast upon his memory; but the day is not far distant, when the liberal doctrines which he advocated in religion, will be more generally acknowledged: then will it be discovered, though late, that the soundest ecclesiastical polity, is that which secures freedom of conscience,

Libertas quæ sero, tamen respexit inertem,
Respexit tamen, et longo post tempore venit.

Much has been said with respect to the obligations America is under to Britain, but Britain is also under obligations to America. The nature of those benefits, which the two nations have reciprocally conferred on each other, it is not my intention here to discuss fully. I shall but barely touch upon the subject. If the doctrine of religious freedom originated in Great Britain, it was not reduced to practice in this kingdom. Here it remained a dead letter; but to America, the world is indebted for reducing this great principle to practice. If the abstract proposition, that freedom of conscience is the soundest church policy, was borrowed from England, the demonstration of the proposition comes from America. Mr. Williams could not reduce his refined ideas of religious liberty to practice in this kingdom; here he was not even allowed to divulge his sentiments: he sought a sanctuary in the solitude of the western wilderness, where his speculative ideas were subjected to the test of experiment. His trials, it must be confessed, were the *experimentum crucis*, and fully established the truth of his principles. He denied, that Christ had appointed the civil sword against false teachers; and he is the first governor on record, who ever maintained, that liberty of conscience is the birth-right of man, and granted it to those who differed from him in opinion. An apology may be made for the vehemence of his delivery, and want of requisite caution in declaring his sentiments. It was very natural for a man who, in England, had been compelled to keep silence, when he arrived in America, to exceed the bounds of prudence; and it was mean in the general court of Massachussetts, to take advantage of the ingenuous frankness of Mr. Williams.

PHILELEUTHERUS.

A VIEW OF THE WISDOM OF GOD,

As manifested in those arrangements of providence, which paved the way for that unexampled support, by which the British and Foreign Bible Society has been distinguished.

To the Editor of the Baptist Magazine.

WE live, Mr. Editor, in peculiarly eventful times, in which, while we behold, on the one hand, much to fill us with alarm, and to rouse every feeling which is capable of being affected by the melancholy details of suffering humanity; we are also called to contemplate on the other, scenes fitted to diffuse the purest joy through the breast of every man who receives the scriptures as containing a revelation of mercy to our guilty world. Of this description, particularly, are the numerous Bible Societies which have lately been formed in every county, and almost in every town, in the kingdom, the accounts of which have occupied the pages of almost every provincial newspaper, while more extended reports of their proceedings have issued from the press in a separate form, many of them containing some of the most splen-

did displays of eloquence which our language can boast.

There is, however, one remarkable feature in the history of Bible Societies which, though it cannot fail to strike the attention of the most careless observer, I am not aware that it has been particularly noticed in any of the periodical publications of the day; I mean, the way in which they have received the countenance of persons, of all descriptions, and in many cases, even of those who, without breach of charity, we have reason to conclude, do not live under the practical influence of that book, on which they have heard so many fine eulogiums pronounced, and which they professedly wish to disseminate. This fact is notorious to all: but it may be useful to contemplate those events in the history of the times which have led to it. We have, I think, in this part of the history of Providence, a luminous display of the wisdom of God in bringing good out of evil, and in taking the wicked in their own devices.

In attempting to illustrate this point, permit me, Mr. Editor, to lead back your attention to the commencement of the French revolution, or, rather, to one of the features in the history of that nation, which was intimately connected with this event. This, it is well known, was the prevalence of an infidel philosophy in France: that philosophy which denied the existence of a First Cause: which taught that death was an eternal sleep: which made all human actions merely a calculation of expediency; which not only poured contempt on the authority of revelation, but confounded all moral distinctions, and thus prepared the public mind for those scenes of plunder, barbarity, and carnage, by which that unhappy country was so long and so deeply afflicted. Here, then, the grand enemy of human happiness appeared to have gained a signal triumph. A great nation, in the centre of Europe, whose example was likely to be extensively imitated, distinguished by the celebrity of its literary characters, who were the avowed patrons of infidelity, seemed prepared effectually to banish the influence of revelation; nay, to blot out the Christian name from the face of the earth. But, what was the result? "He that sitteth in heaven did laugh: the Lord held them in derision." Not only were the machinations of the wicked defeated, but defeated by the very weapons which they themselves had prepared.

It was soon seen, that if the influence of moral obligation be destroyed, the security of life and property is gone, and human society could be expected to present nothing but one unvaried scene of misery and horror. But it was also found, that there was no solid basis for moral obligation but the revealed will of God; the authority of Him, in whose hand our breath is, and whose are all our ways; and who both can, and assuredly will, call us at last before his tribunal, to give an account of the deeds done in the body, whether these have been good or bad.

Hence, many who felt merely an interest in the present life; who wished to enjoy their houses and lands in safety; who trembled at the thought of the midnight assassin, felt their present security and happiness intimately connected with the diffusion of that system which teaches men to look forward to a judgment to come.

From this quarter, then, arose

a powerful recoil against the principles of infidelity in the minds of many, merely on account of the pernicious influence of such principles on social order; nay, I may say, on account of their obvious tendency, to destroy that mutual confidence on which the safety and comfort of civil life is suspended. How wonderful are the ways of Providence! Here we may, indeed, see the finger of God, in bringing good out of evil: in counteracting the designs of the grand enemy of human happiness, and of his emissaries, among men; and in turning their most malignant machinations into foolishness; nay, in making the most unblushing avowal of the most horrid impiety, and of the rankest atheism and infidelity, ultimately instrumental in promoting the dissemination of the revelation of mercy. In contemplating such a wonderful revolution, how justly may we exclaim, "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his way is past finding out!"

But while some, we have reason to fear, are influenced by no other motives in supporting Bible Institutions, than because it is obvious, that the diffusion of religion among the lower orders, is intimately connected with the present safety of society; thousands, we believe, have a far higher aim, and rejoice in such institutions, as the means of opening up to millions the road that leads to eternal life. Let it, however, be recollected, that even those who are influenced only by the inferior motive just mentioned, indirectly give their testimony to the excellence of the Word of God. Even this inferior, worldly, and selfish motive cannot exist without an admission of the value of that book, from the principles of which such important practical consequences flow. Is not this, too, calculated to strike all who will reflect upon the subject, as furnishing one powerful argument in support of the divine origin of the Bible? Was ever error, was ever a deep laid scheme of deceit and imposture, found to produce effects so eminently conducive to human happiness?

But, to conclude, Mr. Editor, though we cannot take the comfort of thinking, that all who have come forward in support of Bible Societies, are influenced by enlightened views of the value of the Word of God, we may derive some consolation from the hope, that where men thus publicly commit themselves as the avowed patrons of the Bible, they may be struck with the inconsistency of their conduct if they be found, in their personal habits, strangers to its practical influence. They may thus be led to examine, with serious attention, that book, which, according to their own public acknowledgment, produces effects so transcendently beneficial, and with which the best interests of human society are so intimately connected.

W. INNES.

Edinburgh, March 15.

Such are the scarcity of Bibles in some of the counties in Ireland, and the anxiety of the people to read them, that a poor man has been in the habit of giving the sexton of the parish, in which he resides, *three days' labour*, in the harvest season, (the busiest time of the year,) for the privilege of admission to the church, in order to peruse the Sacred Scriptures.

Obituary.

REV. ANDREW FULLER.

NEVER have we had a task so distressing to our feelings, or that will produce so much sorrow in the hearts of our readers, as that of recording the lamented death of the wise, the zealous, and disinterested Secretary of the Baptist Missionary Society — ANDREW FULLER. This eminent and laborious servant of the Lord Jesus, was called to his Master's joy, on Lord's day morning, the 7th of May, in the sixty-second year of his age, after only a few weeks' illness of a most distressing kind; but, under which, the grace and power of the Saviour mercifully preserved him from that despondency and despair, which, we understand, the nature of his complaint tended greatly to produce.

The following letters will give our Readers some information of the last days of this faithful minister, till a more detailed account can be prepared.

In prospect of his dissolution, Mr. Fuller thus writes to the Rev. Dr. Ryland:

Kettering, April 28th, 1815.

MY DEAREST FRIEND,

We have enjoyed much together, which, I hope, will prove an earnest of greater enjoyment in another world. We have also wrought together in the Lord's vineyard, and he has given us to reap together in a measure in his vintage. I expect this is nearly over; but, I trust, we shall meet, and part no more. I have very little hope of recovery; but I am satisfied to drink of the cup which my Heavenly Father giveth me to drink! Without experience, no one can conceive of the depression of my spirits: yet I have no despondency. I know whom I have believed, and that he is able to keep that which I have committed to him against that day. I am a poor guilty creature; but Jesus is an Almighty Saviour. I have preached and written much against the abuse of the doctrine of grace; but that doctrine is all my salvation, and all my desire. I have no other hope of salvation, than what arises from mere sovereign grace through the atonement of my Lord and Saviour: with this hope, I can go into eternity with composure. Come, Lord Jesus! Come when thou wilt, here I am; let him do with me as seemeth him good! If I should never more see your face in the flesh, I could wish one last testimony of our brotherly love, and of the truth of the Gospel, to be expressed by your coming over and preaching my Funeral Sermon, if it can be, from Rom. viii. 10. I can dictate no more;

But am, ever yours,
very dear Sir,
ANDREW FULLER.

Mr. Burls having witnessed the last hours of his highly valued friend, thus writes:

Kettering, 10th May, 1815.

The funeral of our departed friend, is to be on Monday next. Mr. Robert Hall is to speak at the grave, and Dr. Ryland to preach the Funeral Sermon. Respecting our dear friend, many will be disappointed as to his dying experience; so little being known of the feelings of his mind. While he was able to converse, the substance of what he said,

was,—He had no *raptures*, no *despondency*. His *feelings* were not so much in exercise as his *judgment*. A short time before he was so ill that he could not see, or converse with any one, he said to one of his deacons, "I am a great sinner, and if I am saved, it can only be by *great* and *sovereign* grace:" repeating the words very emphatically, "*by great and sovereign grace!*"

In the early part of the morning of the day, on which he died, he said to one of the family, just loud enough to be heard, "I wish I had strength to worship with you." By this he knew it was the Lord's day. He added, "My eyes are dim:" and he appeared to be nearly blind. For nearly half an hour before he expired he was thought to be in fervent prayer. Nothing could be made out of what he said, except two words, which were supposed to be, "Help me!" He then struggled, sighed three times, fell back, and in five minutes expired. I have thought that the *peculiar* trait of his character was manifest in death. You know, that when he had an important object before him, he steadily pursued it, looking neither on this side nor on the other; but steady to that one object he pursued it with all his might. It was so with him, even in death. He had to grapple with the King of Terrors: he could think of nothing else: he felt he had nothing to do but to die; and, in his case, it was hard indeed: his sufferings were inexpressibly great: added to this, the lowering nature of the disorder, and that he suffered the more because of his great remaining natural strength to struggle with the fatal complaint. He was heard to say, putting his hand on his breast, "Oh, this *deadly* wound!" At another time, "*All misery* centres here." His son said, "*bodily* misery, father?" "O yes," said he, "I can think of nothing else!" Well, my brother, it is over, *all is over* with him. The conflict is done. His *rest* and his *reward* were to be entered upon together. Of him it may be said:

> "The labours of this mortal life
> End in a large reward!"

I was the first person who announced his death to Mr. Robert Hall. He said, "'A *great man* is fallen! I scarcely knew a man whose whole life has been so entirely, and laboriously, devoted to the cause of God."—O, my brother, may our lives, through the divine blessing, be humbly, constantly, and zealously devoted to God, and our death we may well leave with him. *Precious in the sight of the Lord is the death of his saints*, whatever may be the circumstances attending their dying.

Yours, &c. W. B.

The remains of Mr. Fuller were interred on Monday, the 15th of May. The Rev. Mr. Toller, pastor of the independent church at Kettering, began in prayer; Dr. Ryland preached the funeral sermon according to the request of Mr. Fuller, from Rom. viii. 10. "*If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness:*" and Mr. Hall delivered the oration.

At a meeting of the committee of the Baptist Missionary Society, held at Luton, 17th of May, 1815, it was unanimously resolved, "That, in consequence of the lamented death of our invaluable secretary, the Rev. A. Fuller, Dr. Ryland be requested to discharge the business of secretary until the annual meeting of the society, to be held at Northampton in October next."

MRS. SARAH AINSWORTH,

Of Wicken-Hall, Cheshire.

WHEN young she experienced some convictions of conscience, which, as far as my observation extends, is a general case with those whom God ultimately brings to himself. These convictions were not such as to prevent her entering into the fashions and amusements which prevailed in the circle in which she moved. While under her parents' roof, she attended the established church; but it pleased God, by her marriage, to bring her into a respectable dissenting family. She did not, at the first, much admire the strictness of conduct and devotion she now beheld. However, her father-in-law, with whom the new-married couple resided, continued his religious exercises, with uniform steadiness, like the sun in the heavens. Some time after her marriage, the meeting-house at Ogden was erected. The ministers who came to supply there, found a home at Mr. Ainsworth's, and Mrs. Ainsworth attended upon them, with civility and respect, though she did not, as yet, much value their religion. At the opening of the chapel, God was pleased to speak to her heart, by the ministry of Mr. Hirst. Possessing strong powers of mind, yet capable of the finest feelings, she experienced very keen sensations of sorrow or joy. Hence, her religious feelings were, generally, rather in the extreme. The current of her griefs and pleasures, was rapid and strong.

After many elevations and depressions of mind, she joined the church, October 15th, 1786, being then about twenty-four years of age. From that period, she had a diversity of experiences, sometimes fervid, sometimes rather cool, and, at times, leaning too much to a covenant of works; seeking for comfortable frames of mind to support her faith, instead of applying directly to Christ, as revealed in the Gospel. But her knowledge was like the light of the morning, shining more and more unto the perfect day.

For years before her death, her afflictions were very great; and it would be difficult to say, whether those of her body, or of her mind, were the greater. In her body she had a complication of disorders, and was thrice the subject of a paralytic stroke; the last of which released her spirit from her afflicted frame. For many months, she laboured under great darkness of mind, sore temptations, and much unbelief. But, during this struggle, religion was her great concern, and, on all occasions, the constant topic of her conversation. She desired the company of the godly more than gold. No serious character could be with her many minutes before she made some inquiry respecting Christ, or faith, or the best evidence of faith, and of an interest in the Saviour's love; or of preparation for death and eternity. What is faith in Christ? How must I do to believe in Christ? Do I believe, think you? If I believe, why do I feel such evil and wandering thoughts, such coldness and indifference, so little love to Jesus, so little relish for divine and spiritual things, and no more delight in religious exercises? These, and similar expressions, were dropping from her lips almost continually. Sometimes she concluded she never had believed, and then, her distress was beyond expression. Once, when in this state of mind, a friend did not think it right to

persuade her that she *had* believed, but rather urged her, *then*, to believe, without attempting to discover, whether she had or had not believed before; directing her to the Lamb of God, with an assurance, that he will cast out *none* who come unto him. She was harassed, to a great degree, with these unbelieving fears, and with divers temptations, for a considerable time. However, the Lord, in his own time and way, appeared for her relief. Grace prevailed, and triumphed in her rich experience. Light dawned again upon her mind, unbelief was conquered, her doubts fled, her confidence revived, and her hope in Jesus became, like an anchor to her soul, sure and steadfast. Months before she died, she could "*read her title clear to mansions in the skies.*" She longed to be with Jesus, that she might praise him for his redeeming love. Many of her remarks respecting herself, as a poor, lost, self-ruined sinner; the person, work, righteousness, and blood of Jesus; and her reliance on him exclusively for her whole salvation, might be recorded, but my limits forbid enlargement. The messenger of death arrived in an unexpected hour. She had been better for some days, than for weeks before.

On Sunday morning, November 20th, 1814, as the family were preparing to go to the chapel, she said, "You will not leave me, will you?" on which Mr. Ainsworth and daughters staid with her. Before eleven o'clock, she had another stroke, and spoke no more. She lingered, but apparently sensible, till about two o'clock in the afternoon, when she quitted this world of woe, and entered upon eternal rest, in the fifty-third year of her age. The church at Ogden, and the poor of the neighbourhood, lost, in her, one of their best friends. For twenty-eight years, her house and her heart were open to receive the supplies, and ministers, who visited the neighbourhood. Blessed be the Lord! he had, before her death, provided another, in her daughter, to fill her place. The deceased was remarkable for her attendance upon the sick, for administering advice, and relieving their necessities.

Her funeral sermon was preached, the 27th of November, 1814, from a text she had chosen many years before, namely, Psalm xciv. 19. "In the multitude of my thoughts within me, thy comforts delight my soul."

At Dudley, aged Seventy-five,

THE VENERABLE

BENJAMIN MASON.

About a month previous to his departure, he buried one of his sons; and a fortnight before, he followed his beloved wife to the grave. The evening preceding his death, he was conversing largely with a friend, on the divine glory of the Saviour, and after commending his family to God, he retired to rest, without any mark of indisposition. Delaying to rise at his usual hour, his son went to call him: but, alas! his ear was closed, no more on earth to listen to the voice of relative or friend. The happy spirit had left the church below, and joined the family of the Saviour in heaven. It is supposed that his death was occasioned by the rupture of a blood-vessel in his head. He was an excellent man, has "come to the grave in a full age, and has been gathered, like a shock of corn, in his season."

Review.

The Voice of Years, concerning the late Mr. Huntington, being an impartial recollection of his ministerial Character and Conduct, humbly designed to excite imitation and caution: imitation as to what was right; caution as to what was wrong. By a Disciple of Jesus.

The late Mr. Huntington was, beyond all doubt, an extraordinary man; and his labours have produced extraordinary effects. Whatever opinion we entertain of their good or evil tendency, all know that he has gathered together a great body of people, and impregnated their minds with principles which will not soon become extinct. And as he not only preached, but wrote, his labours may be expected to produce effects for many years to come: on this account, it becomes a duty to ascertain their nature and their tendency.

The author of the piece before us, appears to have been well qualified for his undertaking, both as to his means of knowing Mr. Huntington, and the unprejudiced state of his mind towards him. He is also evidently a man of close observation, and serious reflection.

There are two questions, however, which, on reading his performance, have arisen in our minds. First, Whether the account which he has given of Mr. Huntington's "good qualities," supposing it to be just, includes any indications of personal religion? Secondly, Whether the account of his good and bad qualities can be made to consist with each other?

If our object were to ascertain whether, in a judgment of charity, Mr. Huntington was, or was not, a true Christian, justice would require us first to ascertain, as far as possible, the correctness or defectiveness of these accounts of him; but this not being our object, we may suppose them to be correct, and, as far as human observation can extend, perfect. Our inquiry, then, is simply this: Whether those "good qualities," which are here ascribed to him, and weighed against his evil ones, have any thing truly good in them? If they have not, and yet are allowed, notwithstanding all his faults, to prove him a good man, the consequence may be fatal to thousands, who shall venture to follow his example.

To us it appears, that the good qualities ascribed to Mr. Huntington, taken in connexion with the comments by which they are explained, are of an *equivocal* character: they may accompany true religion, or they may not. There is not a Christian grace, nor the exercise of a Christian grace, necessarily contained in any one of them. No one will say, that a "plain and natural" manner of speaking, has any religion in it. If there be any thing of this, it must be looked for in his being "scriptural, experimental, and evangelical:" yet, when by the first of these terms, is meant little more than that his discourses abounded in Scripture quotations, supposed to be gathered out of a Concordance; by the next, that, in preaching, he was wont to tell of his own feelings, which corresponded with those of others like-minded with him; and, by the last, that he dwelt on *some* of the great truths of the Gospel: what is there, in all this, indicative of true religion? The same may be said of his being "independent, contemplative, and laborious:" they may be connected with true religion, or they may not. They are not the things which prove "the root of the matter to have been in him."

It may be said, that the author does not profess to give Mr. Huntington's character as a Christian, but as a minister. It is an unhappy circumstance, however, in a case wherein the good and the bad are to be weighed one against the other, that his good qualities, as a minister,

should prove nothing for him as a Christian, while his bad qualities, as a minister, prove every thing against him as a Christian. His good qualities contain nothing decisive of his goodness: but his bad qualities are indications of the predominancy of a spirit which is not of God.

We proceed, secondly, to inquire, Whether the account of Mr. Huntington's good and bad qualities can be made to consist with each other?

It has long been common for some, who have disapproved of Mr. Huntington's spirit and conduct, to speak of him, notwithstanding, as preaching *the pure Gospel*. And our author, though he will never allow him, he says, to have preached it *fully*, yet seems willing to grant, that he preached it as far as he went, and that, upon the whole, he was "evangelical." Nay, more; he represents him as often expatiating upon the truths of the Gospel "with a cheerfulness and fluency which sufficiently testified his own interest in them, and his ardent desire that his hearers should be partakers with him in the blessings of a new and everlasting covenant." Yet he is described, at the same time, as being conceited, overbearing, vindictive, proud, inaccessible, covetous, and, we may add, blasphemous, continually swearing to the truth of his dogmas, by the life of God!!! We do not understand how these things can be made to agree.

It is true, as Mr. CECIL observes, that the preaching of Christ is "God's ordinance; and that although Christ may be ignorantly, blunderingly, and even absurdly preached by some; yet God will *bless his own ordinance*." But we think there is a material difference between these failings and those *moral* qualities which are ascribed to Mr. Huntington. We can reconcile the former with true religion, but not the latter.

Allowing, however, that God may bless his own truth, let it be delivered by whom it may, yet, is there no reason to suspect, whether doctrine imbibed by such a mind is free from impure mixture; whether, if the vessel be tainted, the liquor will not taste of it?

One thing is clear; they who "lack virtue, temperance, patience, godliness, brotherly kindness, charity;" or are "lovers of their own selves, covetous, boasters, proud, blasphemers, unthankful, unholy," are not allowed, by the Scriptures, to understand or believe the truth. The first are described as "blind, and such as cannot see afar off;" and the last, as "ever learning, but never able to come to the knowledge of the truth;" nay, as "resisting the truth; men of corrupt minds, reprobate concerning the faith." 2 Pet. i. 9. 2 Tim. iii. 1—8. How far men may preach the truth without understanding or believing it, in the scriptural sense of the terms, we shall not decide: but, certainly, we should suspect, whether truth from such a source, or through such a medium, is likely to be very pure.

The Scriptures do not acknowledge men of unholy lives as ministers of the Gospel, but declare, in the most peremptory terms, that "He that saith I know him, and keepeth not his commandments, is a liar, *and the truth is not in him*." 1 John, ii. 4. Our Lord himself, when warning his followers against false prophets, assured them, that "a good tree could not bring forth evil fruit," any more than an evil tree could bring forth good fruit; "wherefore (saith he) by their fruits ye shall know them." Matt. vii. 18—20.

We do not say, that such was Mr. Huntington's character, but barely, that *if the account given of him, in this performance, be just*, we do not perceive what else it could be. We suppose, therefore, that either Mr. Huntington's character must have appeared to this observer of him much worse, or his preaching much better, than it really was.

We should apprehend, merely from this performance, and without any reference to his publications, that whatever portion of truth his preaching might contain, there was a vein of false doctrine running through it, which tainted it to the bone and marrow, buoyed up himself and his admirers in false hope, and rendered his ministry unworthy of the character of "evangelical." And if this were to be suspected,

without any reference to his publications, how much more likely does it appear, when they are taken into the account. In all that we have seen of them, the object of the writer appears to have been to exhibit *himself*. How this can comport with the character of a Christian minister, we do not understand. "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants, for Jesus' sake." And if the obedience and death of Christ were in honour of the divine law, we do not understand how Christ could be either believed in or preached, while the law was degraded. We may degrade *the works of the law as a ground of justification*; this the apostle did: but he that thinks meanly of the law itself, must think meanly of the Gospel, as doing honour to it. If there be no glory in the law, there is none in the Gospel.

To allege, that there are things in the precepts of the New Testament which are not *specifically* required by the decalogue, is mere evasion. This was not the question between Mr. Huntington and "other ministers:" but whether the divine law, as summed up by our Lord in love to God and our neighbour, does not comprehend all duty, and be not binding on all men, believers and unbelievers? It was not the *defectiveness* of the decalogue, in comparison with the precepts of Christ, that led Mr. Huntington to degrade it. Had this been the case, the subject of "Christian duty," as inculcated in the New Testament, would have occupied a place in his ministry: but Mr. Huntington, it seems, "NEVER SAID ANY THING OF THAT KIND!"

We doubt whether the Apostle Paul would have acknowledged such a doctrine to be the Gospel, or such a character as that which is ascribed to him, to consist with Christianity; and whether, instead of selecting things out of it for imitation, he would not have sought them in other characters. "Brethren, (said he to the Philippians,) be followers together of me, and mark them which walk, so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ." We have no doubt, however, of the truth and importance of our author's remarks on preaching Christ. Whatever be our "qualifications," or talents, if the person and work of Christ be not the favourite theme of our preaching, we had better be day-labourers than preachers.

Memorial on behalf of the native Irish, with a view to their improvement in moral and religious knowledge, through the medium of their own language. By Christopher Anderson. Gale, and Co. London. Price 2s. 6d.

THERE are a few good people even now to be found in England, who refuse to give any assistance to promote missions to the heathen. This most formidable objection has been, "Are there not heathens enough at home?" We need not go beyond our own country to find great numbers of persons who stand in need of being instructed in the knowledge of the gospel of Christ. This objection has been generally parried by the reply, "This thing ought ye to have done, and not have left the other undone." Though we are of those who think that greater attention is due to the evangelical instruction of our own countrymen, than they have hitherto received, yet we are fully convinced that the *re-action* produced by foreign missions has more efficiently excited compassionate feelings and zealous exertions on behalf of our fellow creatures at home, than any *direct* attempts could have produced, before the missionary spirit was so generally prevalent. It is indeed surprising, that the attention of British Christians has not been more directed to the neglected condition of the inhabitants of Ireland. We have hailed, with much delight, the formation of different societies in England, Scotland, and Ireland, whose object is to send these, our fellow subjects, the words of eternal life; and to enable the children of the poor to read the Sacred Oracles of God. With similar feelings, we have perused the interesting pam-

phlet before us, and congratulate the pious author for the very important service he has performed, in bringing so many affecting facts respecting the condition of the native Irish, before the public,—facts that, we are persuaded, will surprise the majority of those who peruse this memorial.

Could it have been imagined, for instance, that 1,500,000, or 2,000,000 of our fellow subjects in Ireland were daily conversing in *their own language*, and unable to receive religious and moral instruction in any other, and yet that no more than three thousand copies of the New Testament, in that language, are in circulation; and that, perhaps, a copy of the whole scriptures could not have been purchased in Europe?

The following statement of our author will give the necessary information concerning the manner in which the native Irish have been neglected by Christian benevolence, compared with the Welch and the Scotch highlanders, who speak dialects of the same language,—the ancient Celtic.

"If the reader has not been in possession of previous information, it must occasion surprise, and certainly his astonishment will not be diminished, on perusing the following comparative statement:"

Dialect.	*Computed Population.*	*No. of Copies of the Old and New Testament now in circulation.*
Gaelic	400,000	about 50,000
Welsh	600,000	above 100,000
Irish	2,000,000 or say only 1,500,000	not above 3,000

of the New Testament. As for the Old Testament, there has not been any edition of the Irish Bible published for more than a hundred and twenty years; so that the whole Scriptures in their vernacular tongue, are scarcely to be found, even in the cabinet of the Antiquarian."

The design of the writer is to direct the public attention to the importance of teaching the native Irish to read the Scriptures, upon the same plan as the Welch and the Gælic, have been so successfully taught by the plan of circulating and ambulatory schools. On this subject, he certainly feels quite at home, as he produces the evidence of facts to silence all the objections that may be raised against the practicability of the attempt.

We could very readily present our readers with many interesting extracts, if the limits of our work permitted; we can, therefore, do little more than exhibit the contents of the different sections into which the work is divided, hoping that the pamphlet itself will be extensively circulated and read.

"Section 1. Brief Statement of what has been done towards the instruction of the Native Irish, through the medium of their own language, chiefly by means of the press; including an Account of the translation of the Scriptures into Irish; their printing and circulation.—Sect. 2. Of the present extent of the Irish language; and of the counties or districts in which it is spoken.—Sect. 3. Answers to the most prevalent and plausible Objections against teaching the Irish Language.—Sect. 4. Plan recommended for Adoption.—Sect. 5. Encouragements to proceed upon the plan recommended.—Appendix. Armorican, or Bas Bretagne. The Basques. Waldensian."

The historical account of the attempts that have been made to convert the native Irish, by the medium of their own language, forms an important part of this work. These, however, were avowedly for the purpose of proselyting them to the established protestant church; but being always embarrassed by convocations and parliaments, their best efforts were frustrated.

For upwards of a century no concern has been paid to the subject, till, in the year 1810, the committee of the British and Foreign Bible Society determined to print a version of the New Testament, in the Irish language, and have since resolved to print an edition of the Old. Hence, as there are very few capable of *reading* the Irish, the necessity of supporting schools becomes increasingly apparent.

"It is with pleasure," says Mr. Anderson, "that I now introduce to the notice of the reader, a Society formed in London, the Committee of which, in July last, unanimously resolved, "That in the schools to

be established by this Society, the *Irish language be exclusively taught*; and that such schools be on the *circulating or ambulatory* plan. This excellent resolution, it will be observed, is not only fraught with kindness to the interesting people whose cause we are now pleading, but it excludes the idea of interference with the labours of antecedent Institutions, none of whom have taken this precise and exclusive ground. And this is one of the finest features of the benevolence of the present day. One Society might embrace all the objects connected with education, or the improvement of man; but, on the principle of the division of employments, separate societies, each devoting itself to one of these objects, are productive of greater good: they do more business upon cheaper terms. Instead of one society, overpowered with the extent, and embarrassed with the multiplicity of its concerns, we have many, each cultivating one department, and giving the labours of its committee to one assigned object.

"If, therefore, the society alluded to, while they regard all other Institutions formed for the benefit of Ireland, as so many friends and brethren, simply keep to their own specific object, and pursue it with prudence and zeal, there can be no doubt of their ultimate success. In the true spirit of their resolution, they, with their corresponding committee in Dublin, have already been engaged for some time, and at every step of their progress, they are assured of its being a right path. One or two schools are already opened, a number of Irish readers are under training for schoolmasters; and, in the meanwhile, the accounts of the spirit of the people for even *hearing* the Irish read, are most animating."

Religious Books lately published.

A Review of Mr. Norris's Attack upon the British and Foreign Bible Society. By the Rev. Wm. Dealtry, B. D. Rector of Clapham.

The Legend of the Cushion.

Brief Account of the Translations of the Scriptures at Serampore, with specimens of the Eastern languages.

The True Christianity of the venerable John Arndt, a New Edition, edited by Mr. William Jaques, private teacher; and translator of Professor Franck's Guide to the Study of the Scriptures.

Missionary Retrospect.

BAPTIST MISSION.

Church in the 24th Regiment, at Calcutta.

On the 9th of January, the brethren of the 24th regiment, in Fort-William, having formed themselves into a separate church, consisting of 83 members, chose from their number, brethren, James Gibson, John Worrell, and John Brit, as their pastors; and brethren Michael Kermoody, William Miles, James Munns, G. Parker, James Parkinson, and John Robinson, as Deacons. These brethren were designated to their office by the laying on of hands on the same day, when brethren Marshman and Ward addressed them on the duties of pastors, deacons, and church members.

On the 27th instant, were baptized at Calcutta, Mrs. Lyons, and two soldiers of the 24th; the latter belong to the church now formed in that regiment.

A note from brother Leonard to brother Ward, dated the 17th instant, says, "Our brethren from the Fort came into the school this morning to teach the boys to sing, and informed me, that they had received permission from the colonel, adjutant, and serjeant-major to hold their meetings as often as they pleased, in the public barracks, and that a place had been set apart for the blessed work accordingly.

AN

ACCOUNT OF MANIKA,

One of the Native Itinerants,

WHO WAS

BITTEN BY A MAD JACKALL

ON

December the 7th, 1813,

AND

Died on February the 7th, 1814;

COMMUNICATED BY

MR. WM. CAREY, JUNR.

"On the 3d of February, Kanta and Manika, with their wives, and some of Manika's relations, left Cutwa, for Beerbhoom; that night they lodged at Payunda. On the 4th, Manika being seized with the symptoms of hydrophobia, Kanta advised him to return to Cutwa, but his relations insisted upon his going forward. In the evening, they arrived at Kalapapuree, where Manika began to grow worse. Here Kanta engaged some bearers, for two rupees eight annas, to carry him to Beerbhoom, and so went on. On the evening of the 6th, not being able to get a house, they remained in an open field for the night. On the morning of the 7th, they proceeded on their way, but Manika grew worse and worse; Kanta perceiving this, expressed a wish to go on before, to procure some assistance, when Manika began to weep, and said, "Ever since I have been admitted a member of the church of God, I have been committing many and great sins;" Kanta interrupted him, and endeavoured to comfort him, by saying, "O, brother, do not fear, for, whether living or dying, we are God's. If you are called now to your heavenly Father's house, be not afraid, but be strong in the way which our heavenly Father has appointed. Gird up your loins, and be ready. If you believe in our Lord and Saviour Jesus Christ, you have no reason to fear, even though you should be called to-day, but may resign your spirit with joy and delight: we must all soon die." In the course of the day, while they were proceeding, Manika jumped out of the litter, and began to throw stones at the bearers, and ran about attempting to bite all around him, excepting his wife, towards whom he was affectionate to the last. A little before his death, he spoke in the following manner to her: "I have not had the happiness of sitting with you in the church of Christ, neither have I been able to instruct you in the ways of God as I wished; but never leave the ways of God: be instructed by the brethren and sisters: believe on the Lord Jesus Christ, and be baptized. Take care that you do not fall into sin, as I have, after being a member of the church. If you are a true handmaid of the Lord Jesus Christ, his people will try to make you comfortable." After saying all this to his wife, he began to lament that at such a time he could not see brother Wm. Carey, junr. nor Mrs. Carey, nor any of the brethren or sisters in Christ; but told his wife to give his love to all. Soon after he had thus spoken, he died.

"About a year ago," adds Mr. Wm. Carey, "our departed brother was cut off from the church, and gave us a great deal of pain for some time; however, in five or six months, he expressed sorrow for his conduct, and wished to be received into communion again; but the church not thinking his repentance genuine, put him off for some time longer. Between that time, and his being bit by the jackall, he several times expressed his wish to me to rejoin the church; his conduct also appeared to be more upright and Christian-like than formerly; but we still had our fear; yet after this melancholy providence, he was very earnest, and shewed his repentance by weeping night and day, fearing that God had brought this calamity upon him for his sins. We all endeavoured to comfort him, by shewing him the willingness of our Lord to receive every repenting sinner. After two or three days, he was received into the church, and, I hope and trust, lived near to God to the end.

Domestic Religious Intelligence.

THE FIFTEENTH ANNIVERSARY OF THE *CHURCH MISSIONARY SOCIETY*, WAS HELD ON TUESDAY, MAY 2.

The Rev. E. T. Vaughan, of Leicester, preached before the Society, in the morning, at Blackfriars' church, from 1 John, v. 11, 12; and argued, very ably, *that the reception of Christ is essential to salvation;* thence urging the lost condition of the heathen, and the duty of attempting to enlighten them by the Gospel. The collection amounted to 219*l.* 4*s.*

At two o'clock, the *annual meeting* was held at Freemasons' Hall, the Right Hon. Lord Gambier, President, in the chair. This great room was completely filled, by a most respectable assembly of the members and friends of the Society; from twelve to fourteen hundred of whom were present.

It appeared, from the report, that the income of the Society had advanced from 11,000*l.* which was the produce of the 14th year, to 16,000*l.* and that the exertions of the committee were keeping due pace with the augmentation of the funds.

The Dean of Wells, Mr. Wilberforce, Mr. Stephen, the Rev. Dr. Thorpe, of Dublin; the Rev. Messrs. Simpson and Cowan, of Bristol; the Rev. Mr. Simeon, of Cambridge; the Rev. Mr. Beachcroft of Blunham; the Rev. Daniel Wilson, the Rev. Basil Woodd, Mr. Lewis Way, and Mr. John Thornton, took a share in the business of the day.

Mr. Wilberforce was more than usually elevating and impressive; and Mr. Stephen made a most powerful address on the retributions of divine justice against the nations which obstinately persist in the slave trade. The spirit of all the speakers was most truly Christian, and diffused itself over the whole assembly. These are seasons, as one of them well remarked, when Christians meet, not to inflame one another with a false and furious zeal; but to kindle and cherish a sacred fire, which may animate them through the year in their private devotions and retired exertions.

A measure of great promise was brought forward at this meeting. The magnitude of the Society's concerns in Western Africa, and the still greater efforts which it is about to make on that coast, requiring more regularity and commodiousness of intercourse than can now be obtained, a separate fund has been opened for the establishment and maintenance of such intercourse, by a *missionary ship*, to be named after the distinguished friend of Africa—The "William Wilberforce."

This fund was opened at Bristol, which, with its characteristic munificence, has already contributed to it nearly *nine hundred pounds*. The Society's objects will be attained, by the proper application of this fund, without entering into any mercantile pursuit, or incurring any shipping risks: so that the friends of Africa may contribute to this fund, with the fullest confidence that their charity will be applied directly to a great and most important missionary purpose.

This fund will be kept distinct from the general funds of the Society. About 90*l.* was collected in aid of it at the doors of Freemasons' Hall. The President has given 30*l.* and various clergymen ten guineas each. All contributions thereto will be thankfully received by the Secretary, the Rev. Josiah Pratt, at the Church Missionary House, Salisbury-square, London. A list of all contributions to this fund will be printed, and sent round to the respective parties.

THE ELEVENTH ANNIVERSARY OF THE BRITISH AND FOREIGN *BIBLE SOCIETY.*

THE Eleventh Annual Meeting of this Society was held at Freemasons' Hall, on Wednesday, the 3d of May. At twelve o'clock, his Lordship, the President, took the chair; and, with the occasional assistance of the Rev. William Dealtry, read to the Meeting the principal parts of the report, it being found necessary, from the great extension of the Society's exertions during the year, to reserve many of the details for the press.

It appeared from the report, that the issue of copies of the Scriptures from March 31, 1814, to March 31, 1815, had been

126,156 Bibles. | 123,776 Testaments.

Making a total issued from the commencement of the Institution to that period, of

516,479 Bibles. | 718,778 Testaments.

In all, 1,235,257 copies, exclusive of a very considerable number circulated, at the charge of the Society, abroad.

The receipts of the year have been,

Annual Subscriptions	£.3272	10	6
Donations and Life Ditto	2429	9	11
Congregational Collections	1406	7	8
		7108	8	1
Legacies		1312	18	0
Dividends, &c.		1703	10	0
Contributions from Aux. Societies		61848	11	9
Sale of Bibles and Testaments, the greater part of which were purchased by Bible Associations	27560	6	5	
Sale of Reports, &c.	361	1	3	
		27921	7	8
Total		99894	15	6
The expenditure of the year		81021	12	5
Obligations of the Society, including orders given for Bibles and Testaments, about		38000	0	0

The Report having been read, his Lordship, after stating that the Lord Bishop of Salisbury would have attended, but for urgent business, and the Lord Bishop of Cloyne but for sickness, addressed the Meeting with his accustomed judgment and piety, asserting, in strong terms, the elevation of the Society above all interference with the politics of the world, and its proposal to all the friends of man, to unite in one common effort of mercy. "Wherever," said his Lordship, "the British and Foreign Bible Society moves, it confers and receives blessings. It is holy in its object: it is pure in its means: and it is charitable in its ends—for its object is, the glory of God: its means, the Bible: and its end, the temporal and eternal welfare of all mankind."

The various motions at this interesting meeting were ably supported by many highly respectable persons, ministers and others; among whom were His Royal Highness the Duke of Kent, the Bishop of Norwich, the Dean of Wells, &c. &c.

There was one feature of the Report which highly delighted us, viz. *the increasing importance of Bible Associations;* both for reducing expense to the parent Society; and in circulating the scriptures among those poor persons, who value the Bible sufficiently, to purchase it from their small weekly earnings.

The immense and increasing scope of the Society's operations in every quarter of the globe during the past year, manifest the necessity and importance of such an Institution, whose sole object is to benefit mankind by diffusing throughout the habitable globe those sacred Scriptures 'which were given by inspiration of God, and are profitable for correction, for reproof, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto every good work.'

LONDON FEMALE PENITENTIARY.

THE Annual Meeting of this Institution was held on Tuesday, 9th May, at Freemasons' Hall.

The Right Hon. Lord Carrington, President, took the chair. The Meeting was numerously attended.

The report of the Committee was most satisfactory and encouraging.

The following is a statement of the occurrences of the last year:

Women who have applied for admission	300
Received	74
Reconciled and restored to their friends	16
Placed in respectable situations of service	23
Died	2
Remain in the Penitentiary	73

It appears, that the pecuniary concerns of the Penitentiary are in an improving state; that the industry of the females in the asylum are increasingly productive; that good order and a rigid regard to economy prevail in the house; and these circumstances have been satisfactorily ascertained by 2681 persons, who have visited the Penitentiary, on the days appointed for inspection, since the last report.

IRISH EVANGELICAL SOCIETY.

The first anniversary of this society was held on Tuesday evening, the 9th of May, at the New London Tavern, Cheapside, and was numerously attended. It appeared, from the report, that auxiliaries had been formed in Dublin, Belfast, Sligo, Cork, and Youghal; that many preachers had been engaged in different parts of Ireland; that several persons were ready to enter the Theological Academy; and that the Rev. T. Loader, formerly of Fordingbridge, was already on his way to superintend this institution. The different resolutions were moved, and seconded by the Rev. Dr. Smith, Messrs. Waugh, Hill, H. Townley, Davies, of Dublin, Wilks, Bogue, Roby, Townsend, Brown, of Belfast; Slatterie, Blackburn, Griffin, and others.

BAPTIST ITINERANT SOCIETY.

On Thursday, April 27th, the Annual Meeting of this Society was held at Elim Chapel, Fetter Lane, James Pritt, Esq. Treasurer, in the Chair. The report stated, that, in the past year, pecuniary aid had been afforded to about thirty ministers, in England, Scotland, and Wales, engaged in itinerant and village preaching, and to several county associations, which had been supplied with Bibles, Testaments, and Tracts, at an expense of little more than 200*l.*

The Subscribers and Friends to the Society purpose breakfasting together, at the New London Tavern, Cheapside, on Wednesday morning, June 21st, at half past six *precisely*.

SUNDAY SCHOOL UNION.

On Wednesday morning, May the 10th, the annual meeting of this society was held at the City of London Tavern; Joseph Butterworth, Esq. M.P. in the chair.

The Rev Mr Hartley, of Lutterworth, opened the meeting with prayer; after which a pleasing report of the transactions of the society, during the past year, was presented, and extracts of a very interesting nature were read from the reports of Auxiliary and country Sunday School Unions, forming a most animating body of intelligence, and proving the flourishing state of Sunday Schools in this kingdom, and their progressive establishment abroad.

MEETINGS OF THE LONDON MISSIONARY SOCIETY.

These meetings commenced on Wednesday morning, the 10th of May, at Surrey Chapel. The prayers were read by the Rev. Rowland Hill. The Rev. Angus M'Intosh preached from John, xvii. 3. The Rev. H. Townley, of Paddington, (who is about to proceed, in the service of the society, to Calcutta, for five years) and the Rev. Mr. Davies, of Dublin, engaged in prayer.

At the Tabernacle, in the evening, the Rev. Mr. Boden, of Sheffield, preached from Ezek. vi. 15. Messrs. Prankard, of Sheerness, and Burder, of Stroud, prayed. In consequence of the crowds of persons who could not get into the chapel, Mr. Griffin, of Portsea, preached at the same time in the chapel-yard.

On Thursday morning, at 10 o'clock, the report of the directors was read; Mr. Roby began in prayer, and some excellent addresses were delivered by the Rev. Messrs. Bogue, James, Collyer, Elias, of Wales, H. Townley, Waugh, G. Burder, and others.

The present report exceeds, in importance, any former one that has been presented to the public. It commences with an account of the missions to the *South Sea* Islands. The missionaries state, April 23, 1814, "That the good work of conversion appeared to be going forwards, and that the number of those who had renounced their idols, and desired to be considered as the

worshippers of Jehovah, amounted to fifty."—"The gods," says Mr. Nott, "have fallen into great disrepute, and the people scruple not to call them 'bad spirits—foolish spirits,' while they acknowledge Jehovah to be the good Spirit."

The society has missionaries in the East, at Java, Isle of France, China, Madras, Vizigapatam, Ganjam, Chinsurah, Belhary, Travancore, and Ceylon. The most important information relates to *China*, from which we copy the following paragraph: "The directors have received, during the last year, a number of printed copies of the New Testament, *translated* by Mr. Morrison into the Chinese language. With inexpressible delight, they view these fruits of his successful labours, and humbly anticipate from their dispersion, the most beneficial effects. It affords a gratification of no ordinary kind, that the Holy Book, on which their eternal hopes are founded, is, by their laborious missionary, *translated* into a language which may be read by hundreds of millions in China, and other countries—*perhaps* by more than one-third of the human race."

There are missions, it appears, also in Africa, at Bethelsdorp, Theopolis, Vanderwalt's Fountain, Griqua Town, Bethesda, and Pella. The account of a general meeting of these missionaries at Graff Reignet, is peculiarly pleasing. At this meeting "six converted natives, Griquas and Hottentots, were solemnly designated as assistant preachers of the Gospel;—their names are *Berend, Jan Hendrick, Andries Waterboor, Peter David, Jan Goedman*, and *Cupido*. On the next day *Waterboor* preached on Acts, xvii. 30, 31, the first sermon, probably, ever delivered by a Hottentot, preaching from a pulpit."

The society has a missionary in *Quebec*, and another at *Trinidad*, in the West Indies. Some attention has been paid to the Lascars, at Blackwall, by a committee, in union with this society.

Note.—Bengalee tracts have been sent by the Baptist Missionaries at Serampore, for distribution among these people.

There are upwards of fifty missionaries, either employed among the heathen, or on their voyage, for that purpose. The expenditure of the society, during the last year, amounted to about £16,000; and the receipts by subscriptions, &c. to upwards of £19,000.

On Thursday evening, a sermon was preached by the Rev. John Hyatt, at Tottenham-Court Chapel, from Isaiah, lv. 10, 11. Mr. Innes, of Edinburgh, and Mr. Tracey, engaged in the devotional exercises.

On Friday morning, at 11 o'clock, the last sermon, on this anniversary, was preached at St. Luke's Church, Old Street, by the Rev. M. R. Whish, A.M. Rector of St. Mary, Redcliff, Bristol, from Matt. xxviii. 19. In the evening, the ordinance of the Lord's Supper was administered at Sion, Silver Street, and Orange Street chapels. We understand the amount of the collections to be upwards of £1100.

RELIGIOUS TRACT SOCIETY.

The friends of this institution assembled at an early hour, at the City of London Tavern. It is computed, that nearly 1500 persons breakfasted together. It was a very pleasant meeting, though we think there were fewer facts stated of the utility of the tracts, than at some former meetings. The Rev. Drs. Winter and Smith, Messrs. James, Campbell, Hillyard, Blanchard, Watkins, Hughes, Steinkopff, and Innes, of Edinburgh, proposed the various resolutions. The funds of the society have much increased;—and we understood that nearly one million of the *Hawkers'* Tracts had been circulated during the past year, principally by pedlars, &c.

We were particularly pleased to find, that the Society had printed two tracts in the Irish language, viz. "Poor Joseph," and "James Covey," and that 1000 of these had been kindly voted to the Irish Baptist Society.

HIBERNIAN SOCIETY.

On Friday morning, the 12th of May, at seven o'clock, the London Hibernian Society held their ninth annual meeting at the City of London Tavern. It appears, there are in the schools of this institution, upwards of 11,000 children; an increase of 3000 during the last year.

PROTESTANT SOCIETY FOR RELIGIOUS LIBERTY.

This society met at the New London Tavern, Cheapside, on Saturday, the 13th of May, at 12 o'clock. The resolutions passed at this meeting having reached us too late for insertion here, we are compelled to refer the reader to the cover.

ON THE APPROACHING ANNIVERSARY OF THE BAPTIST DENOMINATION.

The month of May has again witnessed the anniversaries of many important Institutions, formed for the purpose of alleviating the miseries of our fellow-creatures; and, we hope, destined to exterminate the contagious diseases of ignorance and vice. These Societies are some of the beneficial effects of pure Christianity; which, as an Angel of Mercy, descending from heaven, enlightens the earth with its glory! Infidelity, the genuine offspring of Superstition, had, for ages, under the direction of the Prince of Darkness, eclipsed her lustre and obscured her rays; but she is now "looking forth as the morning, clear as the sun, fair as the moon, and terrible as an army with banners!". Christians, of several religious communities, enlisted under the "Captain of Salvation," though their uniforms differ, and they have rallied in different parts of the field, have, notwithstanding, marched onward together in the same honourable warfare, under a banner, bearing a motto descriptive of the feeling of every heart, *Pro Christo et Patria—For Christ and my Country!*

The Crusades of the eleventh century, were undertaken to recover the Holy Land from the power of the infidels! Hundred of thousands followed Peter the Hermit, each with a cross affixed to his shoulder! Nobles, artisans, and peasants, even priests, enrolled their names, thinking to open, with the sword, a way through the Holy City; and thus to enter Heaven! "It is the will of God," said the infatuated multitude; and under this impression, no sacrifice, either of money or of life, was thought too great, that their pious design might be accomplished. The nineteenth century has opened with a somewhat similar scene: but spiritual in its objects, and holy in its means! A truly *Christian crusade* has commenced, and the only distinguishing badge is that of the cross! Europe and the world already feel its liberating influence; and the benignant smiles of heaven beam on the road it opens to peace and glory!

The present month will, we trust, be again gladdened, by the Annual Meeting of our Denomination in London. For several years past, many of our ministers, and others of our brethren from the country, have united with their brethren in the metropolis, in objects common to the Denomination, and have found, by experience, "How good and how pleasant it is for brethren to dwell together in unity." It is expected, that representatives from each of the Country Associations, and from other churches, will meet this year also. Some of the most eminent for piety and usefulness, who have thus united, (Sutcliff and Fuller—revered names!) are now numbered with the dead! After a Prayer Meeting, last year, at Mr. Upton's, in which Mr. Fuller engaged, he said, "Such meetings as this will unite you."

Let it be recollected, that many very important Societies will then assemble, especially the Missionary Society, which, from recent events, has a more than usual claim on our united exertions and prayers. Christians of another denomination have cheerfully granted us the use of their commodious chapels for our accommodation. Let us give proof that we have not requested them in vain; but that the friends of the Baptist Missionary Society are sufficiently numerous to fill them, and have zeal enough to meet its increased, and increasing, necessities.

Times and Places of Meeting, &c.

Tuesday Evening, June 20th. Missionary Prayer Meeting. Dr. Ryland is expected to deliver an Address, at Dr. Rippon's.

Wednesday Morning. Baptist Itinerant Society. Breakfast at *half-past six. Chair to be taken at seven.* New London Tavern.

At Eleven. Missionary Sermons, Spafields Chapel. Rev. J. Hinton, of Oxford, to preach.

Evening, at six. Sion Chapel. Rev. J. Birt, of Birmingham, to preach.

N.B. A Report will be read, of the latest accounts from the Missions, and a collection will be made after each Sermon.

Thursday Morning, at eight precisely. Union Meeting of Ministers and Messengers at Mr. Ivimey's, Eagle Street.

Noon, at 12. Stepney Academical Institution. Eagle Street. Rev. J. Hughes, of Battersea, to preach. Collection after the Sermon.

Evening, at six. Adjourned Meeting of the Union, at Dr. Rippon's.

Friday Morning. Anniversary of the Baptist Society for Ireland. New London Tavern. Breakfast at eight. Chair to be taken at nine.

N.B. *Ministers from the country, who wish to be accommodated with Lodgings during the approaching Anniversary, are requested to send their names to* Messrs. Button and Son, Paternoster Row, *where a book is provided for their insertion.*

THE OXFORDSHIRE ASSOCIATION

Was held, May the 16th and 17th,

AT FAIRFORD.

The loss of the churches, by death, this year, has been very considerable, and there has been no actual increase: the accounts, in several instances, however, are very satisfactory, and the prospects highly encouraging.

On Wednesday morning, the service was introduced by Brother J. H. Hinton, with prayer and reading; and the general prayer was offered by Brother Gray. Brother Cooke preached from Acts, viii. 8. "There was great joy in that city." The second sermon was preached by Brother Hinton, from Rev. i. 18. "Behold, I am alive for evermore!" with immediate reference to the recent and deeply lamented death of the Rev. A. Fuller. The most lively and powerful emotions were excited, through the whole assembly, by this solemn and affecting event.

In the evening, Brother Philips engaged in prayer, and Brother Kershaw preached from Psalm li. 18. "Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem." Brother White concluded the public services of the Association.

To a very numerous company, assembled at dinner, it was stated, that 67*l.* had been distributed, from the Association fund, for the assistance of distressed churches and ministers; and that upwards of 60*l.* had been contributed by the churches, for similar purposes, during the ensuing year.

The continued and increased support of the Baptist Magazine was also warmly recommended, as calculated to promote the interests of Evangelical truth, and to afford important and seasonable relief to widows belonging to the denomination.

Under an impression of the very affecting loss which the Baptist Missionary Society has sustained, by the removal of its invaluable Secretary, it was unanimously resolved, That, at a double lecture, to be held in the Autumn, at Bourton-on-the Water, there shall be established, for the churches of the Association, and the neighbouring district, an Auxiliary Missionary Society.

ASSOCIATED CHURCHES OF THE ISLE OF ELY AND ITS VICINITY.

The First Half-yearly Meeting was held at Soham, May 2, 1815. The services were remarkably well attended, and the effects of Christian union very apparent.

ORDINATIONS.

April 26, 1815, Mr. W. Payne was ordained over the Baptist Church at Coggeshall, Essex. Mr. Shuttleworth commenced with reading and prayer. Mr. Garrington, of Burnham, asked the questions. Mr. Pritchard, of London, gave the charge from 2 Kings, xvii. 28. Mr. Wear, of Ipswich, addressed the church, from Phil. ii. 16. Mr. Fielding, Independent Minister of Coggeshall, concluded in prayer.

On April 26, 1815, Mr. Thomas Gladwish was ordained Pastor of the Particular Baptist Church, at Matfield Green, near Brenchley, Kent. Mr. Martell, of Burwash, commenced the service of the day. Mr. Stanger, of Bessels Green, offered the Ordination Prayer, and addressed the Minister from Titus, ii. 1. Mr. Rogers, of Eynsford, preached to the people, from Psalm cxviii. 25. Mr. Martell preached in the afternoon, from Luke, xiv. 17. And Mr. Rogers again in the evening, from Numb. xiii. 27.

NEW MEETINGS OPENED.

Oct. 26, 1814, a new Meeting House was opened, at Deal, in Kent, and a church formed, consisting of eighteen members, who had formerly been under the pastoral care of the Rev. John Giles, of Eythorn, at the distance of seven miles. The separation was most amicably conducted by all parties. Dr. Rippon, of London, preached in the morning, from Psalm xc. 16, 17, and the Rev. Mr. Young, of Margate, in the evening, from Gen. xix. 19. The brethren, Attwood, of Folkstone; Giles, of Eythorn; Atkinson, of Margate; Mather, of Dover; and Cramp, of St. Peter's, engaged in the other services.

The station at Deal, is important, and the prospect encouraging. The expenses incurred by the erection of the building, amount to 800*l.* of which 200*l.* have been defrayed. For the residue, an appeal will be made, and we hope successfully, to a liberal public.

On Wednesday, April 19, a new Baptist Meeting House, erected between Spencer Street and Upper Ashby Street, Goswell Street Road, was opened; on which occasion, Sermons were preached by Messrs. Chin, Freer, and Shenston. The devotional parts of the service were conducted by Messrs. Keen, Barnett, and Ivimey.

April 19, the majority of the ministers and messengers of the Particular Baptist churches, in the County of Bedford, assembled at the Rev. Mr. Freeman's Meeting House, Cotton End, for the purpose of forming their churches into an Association. Sermons were preached on the occasion by the Rev. G. Keely and the Rev. T. Wake. The next annual meeting is to be held at Little Stoughton, in April next, when a collection is to be made for the Baptist Mission.

The Kent and Sussex Baptist Association will be held at Mr. Knott's Meeting House, Chatham, on Tuesday and Wednesday, the 6th and 7th of June, 1815.

RECENT DEATHS.

May 1. The Rev. James Wraith, of Hampstead, in his *eighty-first* year; who "finished his course with joy." His Funeral Sermon was preached to a crowded audience, by the Rev. J. Snelgar, from Luke, ii. 29, 30. The Discourse, with extracts from a memoir, written by himself, will, by particular request, be printed.

Lately, at Coseley, aged sixty-three, the Rev. Joshua Bissell, who had laboured many years in his Master's vineyard, in that neighbourhood, with much acceptance and success. He retired to rest as usual, and rose the next morning with his accustomed cheerfulness. Soon after he arose, he was afflicted with a paralytic seizure, which terminated his mortal existence in a few days. His Funeral Sermon was preached from Psalm xxxiv. 19. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

On Tuesday, the 9th of May, died, suddenly, Mr. William Porter, the long and esteemed friend of the late Rev. A. Fuller, and the senior Deacon of the Baptist Church at Thrapston. The neighbourhood in general, and the Baptist Church in particular, will long deplore the afflictive bereavement.

Mr. Ragsdell has promised us some particulars of the life and death of this excellent man.

Mr. John Rees, late Pastor of the Baptist Church at New Mill, near Tring, Hertfordshire, died on Friday the 5th of May, aged twenty-four years. He was originally a member of the church in Haverfordwest, but, on becoming a Student in the Academical Institution, at Stepney, he united with the Church in Alie Street, London.

A more particular account of this useful young minister may be expected in a future number of this Magazine.

Lately at Berlin, New-England, Deacon Stephen Bailey, aged 61. He has left, by will, one hundred dollars to the Evangelical Foreign Missionary Society, at Bristol, New-England.

Poetry.

VERSES

ON THE DEATH OF THE

REV. ANDREW FULLER,

OF KETTERING,

(Secretary to the Baptist Missionary Society)

MAY 7, 1815.

Simeon of old the temple sought,
And in his arms the Saviour caught:
"Lord, I have seen thy grace,"
The saint exclaim'd, with rapture fir'd,
As from the altar he retir'd;—
Then left the world in peace.

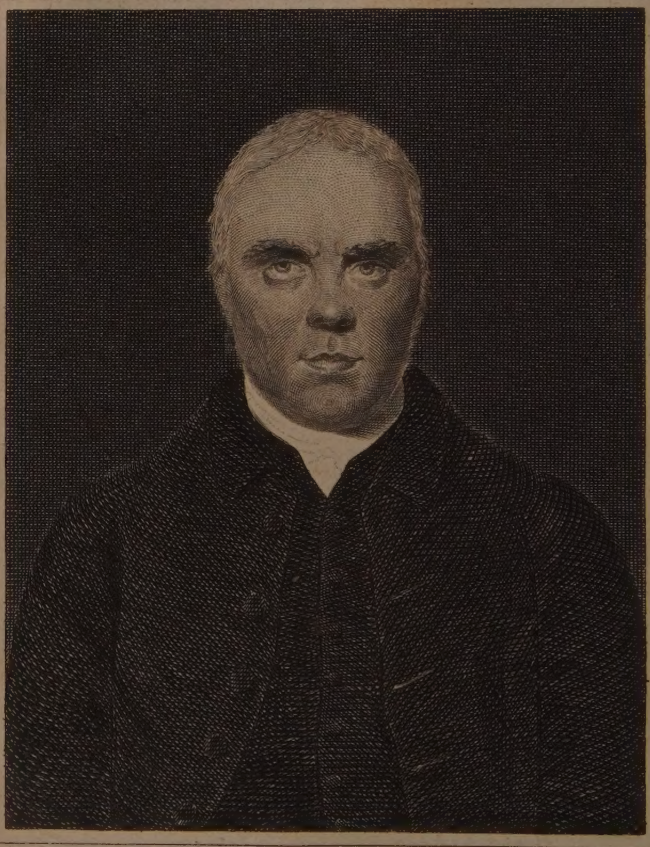
So Fuller sunk.—How keen the blow,
Say, mourning *Church*, whose sorrows flow,
Around your Pastor dead:—
Friends, who enjoy'd his counsel, say
What *friendship, counsel*, torn away,
With his pure spirit fled.

Mourn, India, mourn! your friend 's no more!
Let Ganges weep o'er ev'ry shore,
And make your sorrows known:
Yet not despair—your Champion's God
For ever lives.—Adore his rod,
And bow before his throne.

Ask, and he 'll other friends inspire,
To track his chariot of fire,
And catch his falling vest:
Then in the Prophet's footsteps tread,
Abroad redeeming love to spread,
Till all your sons are blest.

Muse! take thy lyre—thy strains renew,
Forget the *sad*—the *joyful* view,—
The Spirit in the skies:
Weep, yet rejoice, for glory shines
Around the grave where he reclines,
And angels watch the prize.

Plorator.



R.d Bowyer pinx.t

T. Cook Sculp.t

THE REV. ANDREW FULLER,

late Secretary to the Baptist Missionary Society.

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